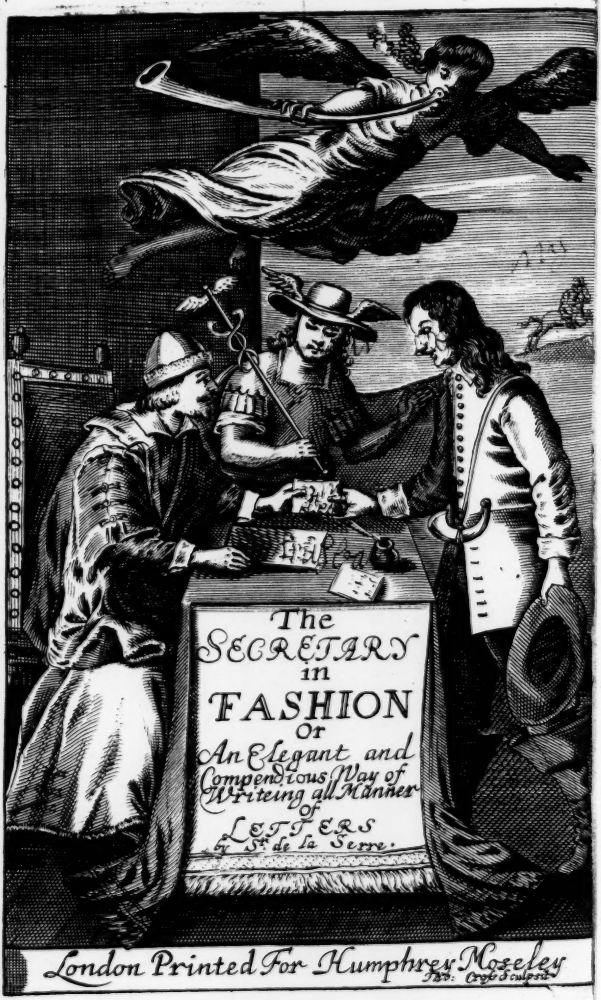
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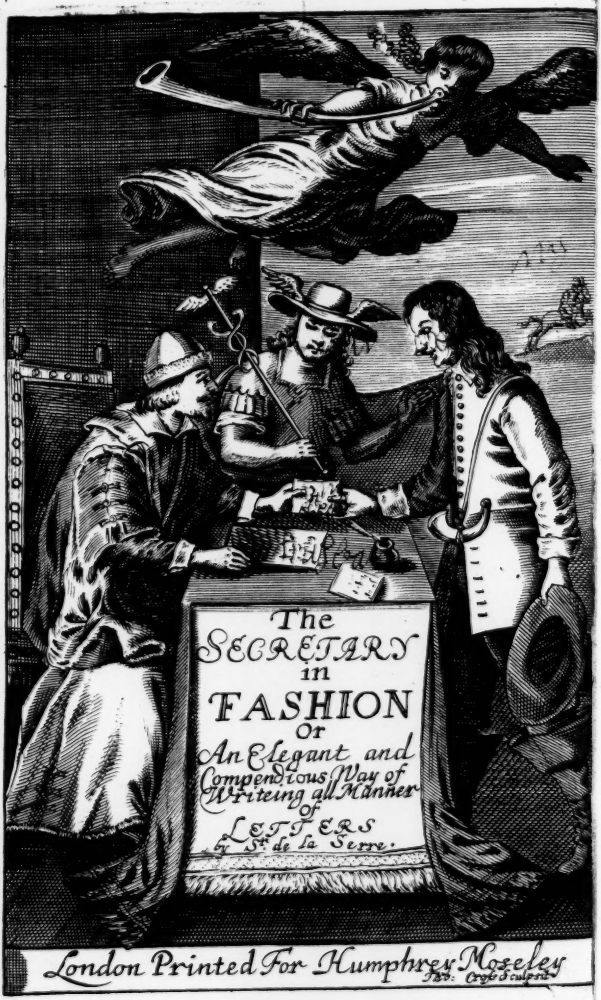
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# THE Secretary in Fashion

OR,

## An *Elegant* and *Compendious* way of writing all manner of LETTERS.

Composed in *French* by Sr. *de la Serre* Chief Historiographer to the King of [illegible].

*Newly Revised, and very much Augmented,*

WITH

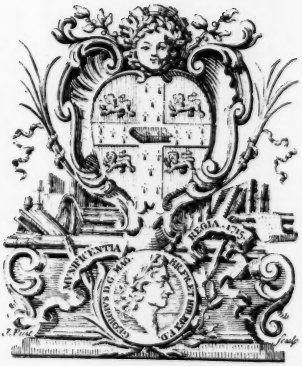
A Collection of many choice [illegible] written by the most Refined [illegible]

*LONDON.*

Printed for [illegible] and are to be sold at his shop, at the sign of the [illegible] in St. *Pauls* Church-yard.

1654.

E.L.FAURE



# To the worthily admired for Learning and Good Parts M. *Thomas Berney*, Gent. of GRAYES-INN.

*SIR*,

I Thought my endeavours too poorly imployed, while they were restrain'd to the limits of a particular acknowledgement; which forced me to comply with my ambitious humour, by making this publick profession of my duty and observance. I may seem both Ignorant and Indiscreet to promise any new thing in this fardel of Epistles to you, who are able to give lessons of

Courtſhip and Civility to the moſt refined Spirits of this Age, yet I deſerve pardon, if you conſider that nothing is here but what might either have been written by you, or to you, and conſequently deſerves the approbation of the moſt malitious. For in the one your own Humanity, and in the other the Judgement of all the world is intereſſed; as is in all things that concern your Particular the repoſe,

*SIR*,

of

*Your moſt humble and moſt obedient ſervant.*

J. M.

To

TO

My Lord, the *Abbot* of *Dorak*, one of his Majesties Privy Councellors, and Treasurer of the Holy Chappel at PARIS.

My Lord,

THE *Particular esteem I have of your Merit, obliged me to these Publick Proofes; being Ambitious the world should know, that though my inclinations be not strong enough to follow vertue, yet I never cease to build her Altars, in all places where I finde her Image. To maintain (my Lord) that you are one of the most lively, the Eloquence of Actions surpassing that of my Discourse, has already perswaded it to all the world, so that your Honesty having made it self known every where, I satisfie my self in praising you worthily, to declare your name, being one of the most accomplished Prelates of this Age. I speak not of those Negotiations of Importance wh ch you have finished, to the Honour of the King, and satisfaction of his Emi-*

*Eminence, who knew right well that the greateſt Employments were under the reach of your Capacity. I wiſh with Paſſion, I had any in your ſervice, whereby I might force you to believe that I am extreamly,*

My Lord,

Your moſt humble, and
moſt faithful ſervant,

*P. de La Serre.*

THE

# THE
# Authour to the Reader.

HAving had notice given me that my *Secretary of the Court*, which I compoſed for a Divertiſement in my Youth, ran thorow the World in my Name, and with ſome kind of Approbation in ſtrange Countries: as being thirty ſix times Printed, ſince it was firſt publiſhed, and never falling into my hands to be corrected: I thought good to preſent thee with this new one, which is a Digeſted work, and where thou ſhalt receive more ſatisfaction, as finding a leſſe number of faults. It bears the Name of *Secretary in Faſhion*, to the end that it may be

be alwayes in ſeaſon, conſidering how variable the manner of Writing is. Receive it with as good a heart as I give it thee : and if it like thee not, learn charitably to hold thy Tongue, or elſe to reproach with a good grace; 'tis the beſt counſel I am able to give thee.

**Reader**

# Reader,

I *Here present thee with a* Cornucopia *of knowlege and Expression. If thou doest not receive it with an acknowledgment proportioned to the Worth of such a Gift, mayst thou acquire two* Cornucopia's *of Ignominy, to adorn thy forehead, and be condemned to the* Reading *of the* English Secretary, *as long as thou livest. If the whole Mountain of the Common-Wealth (whereof thy self art a molehil.) were as sensible as thou oughtest to be, I assure my self, she she would bow her venerable knees, and do me Homage for that mighty portion of Wit, and Courtship, Whereof she goes now to take Possession. But I see thee already blear-eyed with reading* Mounsieur Balzaac, *and the* Packet of Letters; *Forgive me good Reader, I ask thee most humbly Mercy, and with much Resentment call back my former Imprecation, since I perceive thee already exposed to a more rigorous Pennance, then that which my Charity would have suffered my Justice to impose upon thee: For what mischief could I have imagined (though I had been informed with the soul of* Phalaris *his enginer) equal to the Malice of this which thou hast already incurred? in the one, thou learnest nothing but to speak Baudy with a good Grace, in the other, nothing but to blow a horn; here thou sucke st in the principles of*

*Atheisme, there of Ignorance; Here thou art instructed to Preach in an Epistle, there to Court thy Friend in a Sermon; this stuffs thy Memorie with stolen French, that with English not worth the Stealing. The one commands thee to Violate the Lawes of all ancient Rhetorick, the other to observe none. The one will give thee Rules how to speak* Balzaac, *(or) badly, the other like a Post* (id est) *nothing at all.*

*The consideration of this (Loving, Kind, Courteous Reader) did much precipitate Vindication of the time from Error; or (as the Pure Hees and Shees of this age say) did even force my spirit to reclame the Idolatrous from adoring that Malicious Idol the* English Secretary, *that Image which* Nebuchadnezzar the King had set up, the Post with a Packet of Letters, *and that most abominable* Baal Balzaac: *by divulging this peece of excellent Workmanship, (which the Gods themseves did hammer and frame in the Head of* Mounsieur La Sere; *by letting this bird of Paradise fly out of her Cage, that she might recreate Mortalitie With the Charms of her Voice, and resuscitate the Intombed Spirits of Men from Leaden sleep which the former* Tarantulaes *had thrown them into. Or as With most reason I may averre, by publishing this new Ephemerides to the world, which shall teach ther to know the Conjunction of the Planets, or erring Stars; I mean the Connection of wandring words and sentences, used, and abused by men of all sorts* ad Libitum. *It Will teach thee the rising and setting of the Sun, or Elevation and depression of Periods: the Eclipses in writing, as to distinguish amongst sounds, and to know when one obscures another, or at least renders it lesse agreeable. But if thou beest not yet contented with the moderate touch of knowledge,*

ledge, it shall proceed farther, and open to thee a sluce of all other sublunarie Sciences whatsoever. Where canst thou have better Philosophy then here, where it teacheth thee how the rude matter of an Epistle is to be informed with the spriteful Vivacitie of Phrases, and apt Coherence of Periods? where wilt thou prove an Arithmetician, if not here, where thou art taught, that if thou add or substract but one word from the whole number of an Epistle, thy Computation will prove false, and it utterly lose the Grace and sweetnesse due unto it? If thou wouldest be instructed in the Tacticks, where wilt thou learn a more exact way of ordering men and disposing a Battle than here, where one displaced, puts all the rest out of order? Humanitie cannot invent a more compendious way of short writing, since Stenography has here arrived to such perfection, that when a man has but with his Name, he has both courted his Mistresse, Comforted the sick, defied an enemie, and obliged a Friend. Logick I am sure, is here in her Ague, since our Syllogismes are so powerful, that except a man would confesse himself rude, and unreasonable, (and consequently no Man) he can never deny the Argument. What Rhetorick is more pleasing then this, where servants and Admirers are acquired in every Page? What Musick more Harmonious then where we are so rigorous in teaching the true art of stops, that when one only is escaped, the whole Aire is nothing but a discord? I must confesse, our Grammer is an Antipode to Lilly (though infinitely more Compleat,) for we do not decline words: but onely Obsolecies, and Barbarismes; nor have we more then two Conjugations, viz. to do you service, and to revenge my self, by which we Conjugat; all our other Verbs and Nowns be they what they will.

REPAIRE

## *The Translator To the Reader.*

*Behold Reader, beyond thy expectation, another Ars magna et Ultima, besides the Lullian: another Panacea or Curer of all diseases besides the Gracian: and another Castle of knowledge besides Records Sphere: which if thou accept with a willing mind, and good Intention, Ile defie thee: but if thou atttempt upon it with unwashed hands, or a Prejudicated Opinion, I defie thee, and so fare thee well.*

Thy Servant,

*F. M.*

IN

# INTSRUCTIONS FOR WRITING OF LETTERS.

## The firſt Part.

### *Of the Subject or Matter of Letters.*

NOthing is ſo common as writing of Letters, but to ſet them forth well is not ſo common. The neceſſity of converſing one with another ſo long as we live, cauſes every one to meddle with it. For ignorant men as well as Literate have frequent occaſion to communicate by Letters with their abſent friends; but for the moſt part, Learned men only can perform it handſomly. To learn it, one ought to have fair examples to imitate, & good precepts to guide him. Wherefore I have added to *The Secretary in faſhion* a ſhort Inſtruction, containing the principal Rules of this Art. He that

will Write Letters well, ought to take care of two things; namely, the Matter, and the Form.

*The matter of Letters.* The matter of Letters is any thing that may be discourſed of, without any exception. For any thing as may be ſpoken to a friend by word of mouth when he is in preſence, may in his abſence be written to him. I mean if wiſdom will ſuffer it. For every body knowes that it is not alwaies fitting to truſt a ſecret to a Paper which may be loſt, and fall into a ſtrangers hands.

This matter varieth according to the Letters which one uſeth to write, be it concerning buſineſs, or Complements.

*Letters of buſineſſe, are of ſeveral ſorts.* Letters of buſineſſe are thoſe that treat of things that concern us; and they are of ſeveral kinds, as Letters of Advice, Counſel, Remonſtrance, Command, Intreaty, Recommendation, offering of Aſſiſtance, Complaint, Reproof, Excuſe, and the like.

*Letters of Advice.* Letters of Advice are thoſe which give our friends to underſtand, how buſineſſe go, either theirs, or ours, or other folks. And as this is the moſt common kind of Letters, ſo it is the plaineſt, for it carrieth matter along with it, ſo that one need not trouble his brains to invent it; You need onely relate how buſineſſes go, even in the ſamemanner as you would do it by word of mouth: Yet with this reſerve, that you write not raſhly any thing, as may do you or your friends wrong, if it ſhould be diſcloſed; which you muſt take care of, eſpeciallie when you

ſpeak

ſpeak of great men or ſtate buſineſſe.

Letters of Counſel are of two kinds, for they are written either to thoſe as deſire your Counſel, or to ſuch as do not expect it. *Letters of Counſel.*

The firſt requires not much skill. You may begin with ſome ſmall complement excuſing your inſufficiencie, ſaying that ſome who are endowed with better underſtanding could adviſe him better, yet ſince he doth ſo much reſpect you as to ask you counſel, you will not refuſe to give it him. Then you may declare what you think fitting for him to do; and confirm your ſaying with reaſons drawn from what is fitting, profitable, or delightful, taking care that your reaſons be fitted to the ſtate and condition of him whom it concerns. Concluding with a wiſh, that the reſolution he takes may prove for his good and content.

In the ſecond, you may follow ſome ſuch like Method. Firſt you may excuſe your ſelf for intruding to give counſel, before you be required ſo to do, ſaying, you are bound unto it by the bonds of friendſhip. Not that you any way miſtruſt his own ſufficiencie; but knowing how much the buſineſſe in hand concerns him, you believe he will not take it ill, if you tell him what you think of the buſineſſe, which you would forbear to do to another, whom you loved not ſo entirely; But that you are ſo confident he will take your freeneſſe here in good part, as proceeding from a heart full fraught with moſt tender affection towards him. Which done you may fall upon the matter, and after you have ſet down your advice, confirm it with good reaſons, ſhewing that which you adviſe

him to be both honeſt, profitable, and pleaſant husbanding your reaſons according to the Perſon you deal with; For virtuous men, and people of qualitie will be moſt moved by what concerns their reputation, when men of mean condition, will have more reſpect to their profit. Young folks will be carried away with pleaſure, whereas old men looke moſt after gain. Then you may add (ſpeciallie if you write to a better man then your ſelf, or to one whom you reſpect) that you refer it to his diſcretion, to do as he ſhall think fitting; and that you have not declared your own thoughts, meaning they ſhould be a rule to him; but that he conferring them with his own diſcretion ſhould ſuggeſt, or with what ſome other of his friends ſhould adviſe him, might more eaſilie reſolve what to do. Ending with a Prayer and heartie ejaculation to God to bleſſe his reſolution, giving it an iſſue according to his own deſire and content; But if you write to your inferiour, or to ſome one whom you are very intimate and familiar with, you may exhort him to follow the advice which you give him, ſhewing him, that if he continue it, it is to be ſome feared evill may befal him.

*Letters, of Remonſtrance.* We write Letters of remonſtrance to ſuch as have committed ſome fault to cauſe them to acknowledge it, or induce them to make amends for it.

They require not much invention, when we have any power over the Perſon which we reprove, or when we care not how he takes our remonſtrance. For then we may proceed openlie, and after we have ſet forth and exaggerated his fault,

ſhew

ſhew him how grievouſly he hath offended God, and what wrong he hath done to his reputation; then exhort him to forſake vice, lead a new life, and make his Neighbour amends for the wrong he hath done him, and the like. But theſe Letters require more Art, when we will reprove our friends vices without incurring his diſpleaſure. Firſt, we muſt commend his Laudable qualities, and teſtifie unto him how much we eſteem him for them Then we may tell him, that as there is nothing perfect in this world, ſo the luſtre of his virtues is much obſcured by the vices which he is addicted unto. Or if we eſteem that to be too rough a proceeding, and that we dare not ſpeak ſo freely to him, we may ſay, that his beſt friends judge ſo of him, being verie ſorrie to ſee him given over to ſuch lewd courſes. Then we may add, that if it were another whom we did not affect, we could have been ſilent; but that the love we bear to him obligeth us to reveal unto him the evill reports which run abroad of him; being ſorrie to hear thoſe commendations which are given him ſo limited with exceptions, were it not for ſuch and ſuch vices. We may alſo deſire him to uſe the ſame freedom towards us in the like caſe, aſſuring him, that we ſhall be much bound to him for it, if we may find the ſincerity of his love by his not flattering us. Then we may excuſe him, by imputing his vices either to his youth, or evil companie which he frequents, ſaying, we are fully perſwaded, he would not of his own nature and diſpoſition run into ſuch errours. We may at laſt conclude with laying before him the honor & profit which will redound unto him by forſaking

of

of vice, how God will love him, and good men reſpect him for it. And how we are fully perſwaded he will give way to our remonſtrances, and take them in good part, hoping ſhortly to hear of his amendment; wherein we ſhall alwaies pray the Lord to be aſſiſting to him with his holy Spirit.

*Letters of Command.* We write Letters of Command to ſuch only over whom we have ſome power, as Children, Servants, and the like.

We need not have any rules for theſe, the plaineſt are the beſt. It is ſufficient to let them underſtand what we would have them do, or not do; neither is it alwaies needful to uſe any reaſons to perſwade them to it, the Authority of the Writer ſtanding for a reaſon. But if we think it fitting ſo to do, we may repreſent unto them how eaſily they may perform our Commands, and how juſt they are, adding promiſes of reward if they obey, and threatning them with pnniſhment if they be diſobedient. And in concluſion tell them we hope they will ſo perform their duties, that we ſhall have no cauſe to find fault with them.

*Letters of Intreaty.* Letters of Intreaty are ſuch wherein one requires ſome favour or curteſie of a friend, either for himſelf or for ſome other. Thoſe take place in all ſtates and conditions; there being no man, though never ſo great and powerful, but may at ſome time have need of anothers aſſiſtance, or at leaſt may have occaſion to intercede for ſome friend.

There be two kindes of Intreaty, direct and plain, or indirect and collateral. We uſe the firſt in a thing which may honeſtly be deſired of a good friend;

friend; which we must begin, by an assured shew of confidence in his love and friendship: Then make it appear unto him how easily he may perform what you desire, and if need be you may direct him how he shall do it. And end with a promise of being sensible of the curtesie he shal do you.

We make use of the second, when the curtesie we desire is not altogether fitting to be granted; or when we are not altogether confident of his love to whom we address our selves. Then must we use some insinuation, and first excuse our boldnesse in daring to request a curtesie of a person whom we never obliged by any former service: adding we fear not to be denyed our request, knowing his goodnesse, and the delight he takes in doing of curtesies, having often obliged many of meaner ranck then our selves, by granting them requests of greater consequence then ours. And if we have formerly received any courtesie from them, we may say, that being already much ingaged, we desire to run yet further in debt to him. But if we have heretofore done him any curtesie, it will be sufficient to hint at it in a word or two, lest he may imagine we require the like at his hands as a due debt. Then we may shew him the justice of the thing we desire of him, and how honest our demand is, and that it is as easie for him to grant it, as necessary and profitable to us. Then (if it be upon any urgent occasion) we may endeavour to move him to compassionate our misery and misfortune, exaggerating the greatnesse of it, and telling him he is the only friend who may release us out of it. And finally we may promise to remain for ever

bound

bound unto him therefore, and that we will endeavour with the first opportunity to requite his curtesie; and if we cannot hereafter find any way of requital, we shall notwithstanding for ever retain the remembrance of his love fixed in our hearts: & will pray to God so to increase his happinesse, as that he may never have need of us in the same kind.

*Letters of Recommendation.* We write Letters of Recommendation, when we would recommend a Person, or some affaires of his unto another.

In the recommending of a person, we must first set down what it is that moves us so to recommend him: as for example; if he be our kinsman or friend, and that we are much obliged to him and his; Then we may add that he is such a one that is worthy of his favour, and our recommendation by reason of his vertue and goodnesse well known to us, and that otherwise we would not so much as speak in his behalf, saying if that he doeth him any curtesie we shal take it as done to our selves. And so conclude with intreating our friend so to carry the matter, that he whom we recommend may perceive that our recommendation hath not been ineffectual. Or saying we are so confident of his Love, that we fear not a denyal, or that we know he will do more then we desire.

But when we recommend the businesse without any relation to the Person; as when we recommend a Suit in Law to an Atturney or Judge, it will be sufficient to shew the justnesse or facility, or the Credit or Profit which will redound unto him by being careful of it.

And when we joyn both these kinds of recommendations

mendations together, namely, of the Perſon and the buſineſſe, as commonly we do, then we muſt uſe ſuch reaſons as may have relation to both.

*Letters of proffer of aſſiſtance.*

Letters wherein we offer our aſſiſtance, are ſuch as we write to a friend when we know he ſtands in need of us; to preſent unto him ſuch aſſiſtance as he wants.

For we muſt not defer the helping of our friend, till he deſires our aſſiſtance, but ſave his bluſhing by preventing his requeſt.

You may begin ſuch Letters with declaring how much it grieves you to hear or ſee the want, or danger he is in; and ſay, you had rather have manifeſted your affection upon ſome better occaſion. But ſeeing he is brought to ſuch an exigent, that he hath need of his friends, he ſhall perceive you are one of the number; that he may have richer, and ſuch are more powerful, but none more affectionate. That now the time is come wherein you in part free your ſelf of thoſe obligements wherein you are bound to him and his: and therefore he need but ſhew you wherein, and how you may ſerve him, and he ſhall find you ready to imploy your ſelf, and what you have with all your Credit to bring him out of Trouble and ſet him free.

*Letters of Complaint.*

We ſometimes write Letters of Complaint to ſuch a one as hath done us an injury, to make him acknowledge his fault, or to reprove him for his ingratitude. Wherein you may carry your ſelf ſeveral waies, according to the quality of the perſon, and of the offence. If

you

you would mildly complain of a friend with whom yon intend not to break, and whoſe offence is not grievous, you may do well to mix your complaints with praiſes: and ſay you are ſorrie he hath not ſo carried himſelf towards you, as your Friendſhip required: Nevertheleſſe you do not believe it proceeded out of any ill will, for we hold him too honeſt, to give offence wittingly, in that you conceive he hath done it through miſpriſion, or hath ſuffered himſelf to be carried away by ſome that owed you no good will; and therefore you are ready to forgive the wrong if he will but ſeem to be ſorrie for it: And then he ſhall find you as ready as heretofore to do you any curteſie or Service.

When you have received ſome grievous offence, you may be ſuffered to complain in a higher ſtrain; but nevertheleſs in ſuch ſort, that you exceed not in exaggeration, nor proceed not to injurious words. And you may begin thus; That you have long time connived with patience at ſuch things as you might juſtly have complained of, chuſing rather to let them paſſe under ſilence, then ſeem to breed a quarrels but ſince continues ſuch, and it is feared he will be worſe, it is high time to ſpeak. Yet he hath choſen rather to addreſſe himſelf to him, then to Complain to a third Man. That you would have himſelf to judge (if ſo be Paſſion hath not utterly blinded his judgment) how much he is to blame, that you never give him cauſe to wrong you, but have alwaies carried your ſelf as a friend towards him. He ſhould therefore give you ſatisfaction for this injurie, otherwiſe we ſhall detect it

to

to all the World. But if he will make fitting amends for it, you will be willing to forget it, and ſhall eſteem him a friend.

*Letters of Reproof* Letters of Reproof are written to an ungrateful man who hath requited good with evil. In ſuch a caſe, you ought firſt to put him in mind of the curteſies and pleaſures you have done him, to oblige him, and continue his Friendſhip: And uſe ſome Exaggeration therein if the buſineſſe deſerve it, adding thereunto how unwillingly you do it, being much againſt your humour, but that you are forced into it through his ingratitude. And thereupon you may call his own conſcience to witneſſe, whether that which you upbraid him with be not true. Then make a ſhort digreſſion, ſhewing how infamous this vice is, and unbeſeeming a man of credit. Adding how you hoped the remembrance of thoſe good turns you had done him, would be a ſpur to awake his Love; but that you now perceive you have ſowen your good deeds upon an ungrateful ground, and that all the recompence you receive from him is nothing but injuries and outrages, as if you had been mortal Enemies. That you pray God to open his eyes, to let him know how much he hath forgotten himſelf.

*Letters of Excuſe.* Letters of Excuſe are for the moſt part in Anſwer of thoſe of Complaint or Reproof: And they may be written divers waies according as your intention is either to denie or acknowledge the fault which is objected to you. If it be a falſhood which you intend to denie, you may firſt Complain of traducing tongues, which have wrongfully accuſed you to your friend. Then

ſay

say (if it be to the purpose) that you did not think he would have given so credulous a ear unto them, and that you hope he will also give way to your justification. That you would intreat him to believe those reports which have been made unto him, are meer calumnies which he may easily perceive by such and such circumstances, that value his Friendship at too high a rate, and never had so much as a thought of offending him: He should therefore expel out of his mind his wrong conceived opinion of you, and hold you hereafter to be (as indeed you are) his loving and faithful Friend.

But if the accusation be true and well grounded, we may excuse our selves thus: That every man sometime hath his failings, and we are but men, and cannot affirm our selves exempt from such infirmities as all others are subject unto: That we have at this time been overtaken, which we are very sorrie for. But that we repose such confidence in our Friends goodnesse, that we verily believe he will forget our offence; that we never had any intent to distaste him, or to do any thing that might offend him, that we wil hereafter be more Cautious, and seek to repair this fault by all manner of Service we shall be able to perform. If we have to do with some great man, whose displeasure we fear. We must implore his mercy, and lay the example of God before his eyes, who is ready to forgive us as soon as he sees us touched with Repentance. And tell him this his Clemency will be much for his credit, and gain him the love of all men; and that the resentment we have of our error, will incite us hereafter to serve him with so much the more alacritie.

Letters

Letters of Complaint serve to contract Friendship with one; as also to continue it. There are divers Kinds of them, as Letters of Conciliation, of Visits, of congratulation, of Comfort, of Thanksgiving, of Jesting, and the like.

*Letters of Complaint of divers kinds.*

We write Letters of Conciliation to insinuate our selves into some bodies friendship: And we must begin them with a declaration of what moved us to seek after so much Honour as to be acquainted with him: and to this end we must make mention of such good parts as we have heard him to ba endowed with, as of his Affability, his Courage, Learning, and the like; using a prudent variation according to the quality of the Persons we write to. Then we may say, that if he will vouchsafe to receive us into his Friendship, and admit us into the number of his Friends, he shall find us not altogether unworthy of it; and upon this occasion a little boast of our own worth, but modestly and sparingly. And conclude with assuring him that if it be our good fortune (as we hope it will) we shall endeavour to continue, and increase this Friendship with all manner of duty and Service, so that he shall never have occasion him of the Honour he hath done us.

*Letters of Conciliation.*

Letters of Visit serve to continue friendship between men when they are absent, and supply the place of Visits, one would afford a Friend if he were near at hand. There you may say, you have no greater content then to discourse in writing with him, seeing you are so far distant one from the other, that you cannot do it by word

*Letters of Visit.*

of mouth; that you much desire to know how he doth, & if his affairs succeed prosperously, and that not doubting but they having the like desire towards you, you send him word how it is with you and yours. That you Languish with desire to see him as soon as possible may be: that day wherein you see him not, seem whole years to you, and years whole ages, especially when you receive no letters from him. That you conjure him to write often, and that he can do you no greater a favour promising you will do the like to him, and give him more cause to complain of your importunity then of your carelessenesse or neglect. And conclude with a protestation of inviolably maintaining and continuing the Friendship which is betwixt you, saying that neither distance of place, nor length of time, shall cancel it out of your heart: that you hope to make it appear in deeds more then in words, whensoever it shall please him to make trial of you; and that you rest assur'd of the like return of love from him, to whom you wish all manner of prosperity.

*3 Letters of Congratulation.* We write Letters of Congratulation to our Friends to rejoyce with them for some good thing which hath befallen them: as of some Office or Place they have been promoted too, of some good luck they have had, of being escaped out of some great danger, or recovered of some great sickness: And by reason of this great variety of subjects, which require every one to be treated of severally, it is hard to prescribe any rules as may be fit for them all. Onely we must observe, that at the first we must witnesse the con-

tent

tent we received by our friends good fortune; saying we take as great delight therein, as if if it had happened to our selves, and that our ancient league of Friendship, or tie of Kinred, ties us to it. And that is not our joy onely, but a publick content, when all men see good and vertuous men advanced, and prospering. And that with very good reason, seeing this good fortune belongeth not so much to them, as to the state which is not unprovided of such worthy and capable men.

Then to shew that we have just cause to rejoyce at our friends good happinesse. We will shew the Excellency and value of this his preferment he hath gotten, shewing that it is not of the nature of those which passe away in a moment, but that he shall find the pleasure and profit of it his whole life time: That it is an honour which will immortalize his name, which hath been sought after by many, but obtained by few: that it was not casually conferred upon him through some blind favour, but that it was a prize and reward due to his merits. Then we may conclude with a wish, that this may prove a perpetual good unto him, and may be not onely for his own particular content, but for the publick safty also. And sometimes we may exhort him to take occasion thereby, to exceed himself hereafter as much as he hath heretofore Surpassed others, and to increase daily in vertue and goodnesse.

If it be to rejoyce with your friend for some danger escaped, you may insert in your Letter that God saw he was yet useful to his family, and to the Common-Wealth, and therefore hath preserved him for their good. Or that God who loved him would

REPAIRE



not ſnatch him ſuddenly out of the World, but hath given him further reſpite to provide for his conſcience. Therefore he ſhould reſolve to imploy his life, which, hath as it were newly received, he to the glory of him that reſtored it.

*Letters of conſolation.* Letters of Conſolation ſeem to mitigate evil and adverſities befalen to our friends, which being various cannot well have one remedy applied to them. In general, if the evil which hath befallen them be not great, you may tell them they have no ſuch exceſſive cauſe of ſorrow, the ſubject not deſerving it: that they ought to ſhew more courage and reſolution, and that they wrong their Reputation by their puſillanimitie: You may intermix ſome pleaſant conceipts in your diſcourſe, ſo you be certain that they, to whom you write will not be offended with it. Then you may put them in hope, that this their Adverſity will not laſt long; That they will ſhortly have a happie deliverance; and that they ſhall one day rejoyce to think upon their ſaid deliverance out of theſe troubles. But if ſome great diſaſter befallen your friend, you muſt ſay his affliction hath touched you to the quick, and that you having ſo great a ſhare in it, are not ſo fitting to comfort him as to condole with him: Yet ſince your Alliance Friendſhip, and mutual obliging bonds tie you to apply ſome Lenitive to his grief, you wll aſſay what you can do. That you will not perſwade him from grieving, for that would ſeem a cruel and blame-worthy inhumanity, having ſuſtained ſo great a loſſe as of a Wife, Husband, Father or Mother &c. that it is true, he hath cauſe to weep, eſpecially the wound being

ing so green. But yet howsoever he should moderate his grief, and shew himself constant, in bearing that couragiously. which he cannot with grief amend, (making as the Proverb saith) a vertue of necessity. That this mishap would indeed quel one of a lesser courage, but that we know his Constancy to be such that he will not suffer himself to be carried away with a fruitlesse grief, and will not continue to cause his wound become an ulcer, as an effeminate and heartlesse man, but in time prevent the rest. That now he may shew what he hath profited by the study of Philosophie: and that nature must not to please him, alter her course, and exempt it self for one particular from those Lawes to which the whole World is subject. When a misfortune connot be withstood, immoderate grief doth but exasperate it: as the venome of ones nails, will retard the cure of any wound. That being a Christian, he ought without murmuring, submit to Gods Will; that this affliction for the present is cruel and bitter, but will prove for his good if he make good use of it. That God who can find a cure where there seems to be none, will turn his sadnesse into joy after he hath tried him: that there is no evil so great, but may be overcome with patience, and a firm resolution; that many men who have had the like misfortunes, have born them with an undaunted mind, particularly such and such who are very well known to him. That we will pray to God to comfort him, and hereafter to accumulate him with such blessings, as he may have just cause of rejoycing in him.

*Letters of Thanks.* We write Letters of thanks to those who have done us some courtesie, and we must apply them handsomely, as well to the nature of the courtesie, as to the qualitie of him who hath done it. Commonly we begin them with a commemoration of the Courtesie received; then we exaggerate, to shew we know the value of it, and acknowledging we were not worthy of such a favour having never done him any obliging service; or if we have, that he hath now requited it double, treble, or a hundred fold. That his courtesie came very seasonable, when we had most need of it, that he hath holpen us, when we were forsaken, defended us with his credit, opened his purse and relieved our wants, and exposed himself, to hatred and danger; to get us out of trouble. That we wish he may never be reduced to the same straight, to have need of us upon the like occasion; But if that should chance to befal him, he should find we would strain our selves and our credits to the uttermost, to testifie how much we rest beholding to him. And if the courtesie, we have received from him be so great that we find our selves unable to retaliate it, we may say we wil pray to God to reward him; & promise him that the remembrance of his Love shall perpetuallie remain engraven in the bottom of our hearts, and that we shall have an everlasting resentment of his Courtesie. Which kind of complement we may also make use of, in case the Person that hath done us the courtesie be of so high a qualitie and condition, that he looks not for any other satisfaction from us but thanks.

Letters of mirth and jesting take place but onely amongst familiar friends; and there can be no certain rules given concerning such Letters: for nature contributes most to it, which if we should go about to force, or strain, we run into danger of committing some impertinencie. Onely we must have a care that our jests and conceipts be civill, and not offensive to him to whom you write, nor any other, not doing like those indiscreet Persons, who (as the Proverb saith) had rather lose their friend then their jest. The circumstance of things we mean to make a jest of, and of the Persons whom we jest with, will easily teach an advised man how he ought to carrie himself therein. Here we may also note, that jests are not properlie the substance, or a particular kind of Letters: but as a kind of salt to season them withal.

*Letters of Merriment.*

Mixt Letters, which treat of several matters. Be it of affaires: or of complements, are not likewise a new kind of Letters: but onely joyn together some of the former. They are the commonest of all: for we seldom write any Letters upon one onely subject. And Letters concerning affaires ordinarily begin or end with some complement. We need not therefore hereupon give any particular rules: for he that can Pen a plain Letter well, cannot fail in the writing of mixt ones: but the more matter he hath, the better will he perform what he goeth about.

*Mixt Letters.*

Finallie we must observe, that though the forementioned directions chiefly concern those Letters which are first written,

*Letters of answer.*

without having been instigated by any forme ones. Yet it is an easie matter to fit them fo Letters of answer; so that we need not make particular treatie thereof. Those Letters whic we answer prescribe the matter, and nothing i therein required but to satisfie everie particular, f far as we can, or wisdom will permit us. In Let ters of businesse we must not leave any particula unanswered which deserves an answer; In those o complement there is not alwaies so much exactnes required. It is sufficient, if we write not any unbe seeming thing, nor violate the lawes of friendship. But in all Letters speed is very commendable; for we shew we make accompt of him we write t when we hasten to answer his Letters: and one can not delay the doing of it long without making i shew of contempt or lazinesse. And if the nature of the affaires concerning which we are to give an answer be such, that we cannot suddainly return one, we may do well not to hold our friend long in suspence: but send him a word or two signifie unto him that you will not forget to satisfie his request so soon as possible you can. And if you will answer a Letter in which is contained some thing which is offensive or distastful to you; You may do well to defer the answer a while, as well for fear of being carried away with choler; as to give your friend time to advise better, and so to avoid the breaking off of friendship by too much precipitation.

*Th*

## *The Second Part.*
### *Of the form of Letters.*

BY form I mean all that is reqiured in Letters (beſide the matter to frame them well. *Form of Letters.*

Herein I place in the firſt ranke the parts of Letters which are either common or particular. *Parts.*

Common parts of Letters are theſe which are alike in all Letters; as ſuperſcription, and ſubſcription.

The ſuperſcription of Letters is two-fold, the one external, the other internal. *ſuperſcription.*

The outward ſuperſcription is that, which is on the outſide of Letters when they are folded up and containeth the name and titles of him to whom we write, and his place of abode. But the chief thing we muſt take care of herein, are his titles, to give everie one ſuch as befit him, or he deſires to have; otherwiſe his Letters are not well accepted of and breed diſtaſt.

We give the title of Lord to Princes and great Lords and Crown officers, as the Lord Marſhal Chancellour, Secretaries of State, chief Preſidents in Courts of Parliament and the like, and the ſuperſcription muſt be in this kind.

*To My Lord,*
*The Lord, N.*
*Chancellour of France &c.*
*Admiral &c.*
*Governour of Poictou &c:*
*At Paris. Lyons &c.*

And there muſt be as great a diſtance as may be

be between the firſt and ſecond line, becauſe the further they are diſtant, the greater reſpect they ſignifie.

To other perſons we write. To Mr. Mr. *N.* together with their Titles, Offices, or Profeſſion. As *Paris*, Roan, &c.

And likewiſe we muſt leave a greater or leſſer diſtance between the firſt two lines according to the honour we intend to yield him.

When we write to our inferiours and ſuch as are of mean quality, we uſe abbreviates in the Superſcription, in this manner.

To Maſter, Maſter *N.* Or
To Mr. Mr. *N.* Or
To Mr. *N.*

We muſt obſerve the like difference in writing to women.

For to a Princeſſe or great Lady we ſhall write, To the Lady, Lady *N.* with her other Titles and Qualities, leaving alſo a great diſtance between the firſt and ſecond line. Wherein we, muſt note that we give the Title of Lady, not onely to thoſe whoſe husbands are Lords, but alſo to others of meaner ranck and quality; To whom we write to Miſtreſs, Miſtreſs, *N.* or with abbreviates. Or to thoſe who are yet of meaner ranck, to Madam Madam, *N.* Or with an abbreviate to the La. La. *N.* Or to the meaneſt, to Dame *N.*

The inward Superſcription is that which is ſet within ſide of Letters, uſing the Titles of Lord or Maſter, Lady or Miſtreſs, at the beginning in a line apart with a great diſtance between

tween that and the second line, as Sir,

*I have received your Letters*, &c.

But those whom we will not shew so much respect unto, we joyn it with the body of the Letter in this manner, Sir, I have understood, &c.

Those who are of Kin, add after the Title of Master, or Mistress, their degree of Kinred; as Sir, and most loving uncle, or Mistress, and most loving Cousen. But we must not use this in external or outward Superscriptions, for sometimes it is not fitting that those who carry the Letters should know there is any alliance between the parties which write to one another. We do not set down his name whom we write to in the inward Superscription, unless it be to one of mean condition, as if a man should write to some Trades-man, in this kind. Mr. *Ormond*, I would desire you, &c. or Mrs. *Chopin*, as soon as you shall receive this Letter &c. or Mr. *Pater*, or Mrs *Anne*.

In the body of the Letters we use to give great ones the Titles of Highness or Excellency according to the custom, and we also reiterate the name of Lord or Master, when we will shew him respect, though he be not of any high condition.

The Subscription is placed at the lower end of the Letter, and in writing to great ones must be framed in this kind. Your most humble and most obedient servant, *N.* Or your most obedient and most obliged servant, *N.* To those of lesser degree your most humble, and most affectionate

*Subscription.*

affectionate servant. Or your humble and affectionate servant. And to those of yet meaner condition. Your affectionate, to do you any curtesie. If it be a woman that writes, she shall say Your servant, &c.

When we write to persons of quality we use to leave a great distance between the body of the Letter and the Subscription, the body of the Letter alwaies using to end with my Lord, or Sir, Madam, or Mistress in a line apart, distant a mean space from that which precedes. Otherwise we leave not so much neither in the one nor the other.

When those who are of kin write to one another, the greater doth well to expresse the degree of Kindred in the beginning of his Letters, but he that is of the meaner quality must be content to specifie in the Subscription.

Beside the Subscription we use to set down the date, containing the place from which you write, with the day and year wherein you write. But it is not alwaies convenient to mention the place, and then you may omit it. Some use to set down the date above their Letters before the Titles of Sir, or Madam.

The particular parts of Letters are those which vary in all Letters, as the Exordium, Discourse, and Conclusion.

*Exordium.* An ordinary Exordium contains some small Complement to insinuate your self into his favour to whom you write, and a short proposal of what you intend to say. But we do not use any such thing but onely in long Letters; which

speak

ſpeak of affaires of concernment. For otherwiſe we preſently fall upon the matter.

In the Concluſion we uſe to teſtifie our affection, and ſet down our hearty wiſhes, or prayers for his proſperity, to whom we write. *Concluſion.*

The Diſcourſe of Letters is various according to the matter therein contained. We commonly obſerve no order therein, but ſpeak of things as they chance to fall under our Pen, not caring much or ſtanding upon any connexion; unleſſe ſometimes in Letters of anſwer we follow the order of thoſe Letters which we write an anſwer to, uſing ſome ſmall tranſition, when we come to ſome matter which differs from the former. And ſo much concerning the parts of a Letter. *Diſcourſe.*

In the ſecond place the Stile and Phraſe of Letters is to be conſidered; it ought to ſavour careleſſeneſſe, not much differing from our ordinary manner of ſpeaking. Rethorical figures, eſpecially Exclamations, Apoſtrophes, Proſopopeias, and the like are no waies fitting in them, no more then long Periods. But in Letters of Complement, we may ſupply the barrenneſs of matter by ſmoothneſſe of words. And in all Letters there muſt be ſome Elegance and grace which may invite him to read them with ſome conſideration, flying affectation onely ſo far as you may avoid ruſticity, or Barbarous and improper words or Phraſes. *Stile.*

Thirdly, we muſt obſerve a ſeemlineſſe in Letters. Wherefore we muſt ſeriouſly conſider what befits the thing we ſpeak of, and the time, and place wherein we live. Alſo the *Seemlineſs.*

the persons of those as write, as well as of those to whom we write. For it would not be seemly to write to a great person in the same manner as you would write to your equal, for it might both be unseemly and offensive. And that which beseemeth an ancient man or a Person of Authority would not befit a young man, or one of a mean rank and condition. And we must speak otherwise to a Souldier, then we would do to a Scholler, or a Lady. Wisdom should therefore guide us in our writing, without which we shall make our selves ridiculous.

*Brevity.* In the fourth place brevity is very commendable in Letters, which requires to have them neither too short nor too long, but to use a mean, We hold it a mean, when it is proportionable to the matter, which sometimes ought to be enlarged, and sometimes restrained: wherefore as there ought to be no superfluity, nor tautologies, so there must be nothing omitted which may conduce to the explaining of the businesse in hand. As for long Letters consisting of diverse sheets of Paper, wherein is treating of some point of doctrine, they may better be termed books then Letters.

*Plainnesse.* In the fift place they must be written in a plain Language, easie to be understood: For sometimes they may contain businesses, which are not to be communicated to a third man, by calling him to the exposition of them. And this perspicuity is to be measured according to their capacity to whom the Letters are directed, who sometimes will easily conceive what others can hardly comprehend.

Sixtly.

Sixtly your Letters must be written fair without any blots, upon fine perfumed and guilded Paper (if you please) and with large Margins. For what action is in a speech, the same is writing in a Letter. It should not tire the Readers eyes, but be written so fair that it may delight the sight with looking upon it, fearing least it should be bad written, in blotted Characters he may overslip some businesse of concernment. *Fairnesse.*

In the seventh and last place they must be neatly sealed, with silk, and *Spanish* wax or otherwise. But if you use silk it ought to be of colour befitting the Writer, black if he mourn, both the wax and it. And if you make up a packet of several Letters, you must presse them down in such sort, that they may take up but little room. *Sealing.*

THE

REPAIR

# THE FIRST LETTERS OF COMPLEMENT.

*SIR,*

I Take ſuch delight in rendring you my ſervice, that I remain alwaies the firſt ſatisfied though I acquit my ſelf. And that which makes me ſo careful in ſeeking Occaſions, is, that you ſhould not reproach me to have omitted any. Yet in this Sir I do not implore your belief, deſiring ſo to let you ſee by Effects, rather then Words, that I am without Complement,

Sir,

*Your moſt humble ſervant.*

*Another upon the ſame Subject.*

SIR,

I Defie you to accuſe me of neglect in the performance of my duty, the paſſion which I have to your Service being ſo violent, that it notriſheth in me a continual Care of ſeeking Opportunities to make it known. To the furtherance of which, this Letter offered it ſelf moſt happily, having charge to aſſure you from my part, that of all the ſervants your Merits Merits acquired you, I am

*Sir,*

*The moſt humble and moſt faithful.*

---

SIR,

I Am by ſo many obligations Yours, that the only want of Occaſions to give Teſtimony of it, breeds all my Diſcontents. Eſteeming my ſelf unfortunate in nothing ſo much, as that the Paſſion which carries me to your Service, proves as unprofitable as extream. Which forceth me to have recourſe to Intreaties, beſeeching you to honour me with your Commands, that (other means failing) my obedience may oblige you to believe that I am

*Sir*

*Your moſt humble ſervant.*

*Another*

## *Another upon the same.*

*SIR,*

I Must discharge my heart in telling you that I honour you more then all the rest of the world. Tis true your desert imposed the necessity upon me, but it did not give me the inclination: though I beseech you to believe that I was very willing in the constraint, having suffer'd no other violence, then what my Reason and Judgement offer'd me. You shall have daily new proofes by the Continuation of my Duty, and by the quality which I bear

*Sir*

of

*Your most humble servant.*

---

## *Another upon the same subject.*

*SIR,*

IF you expect nothing but Complemenrs from me, you shall never receive any, I am a Sworn enemy of Courtship and Civility towards persons whom I honour extreamly, as I do you; it sufficing me that I perform my duty in their behalf, and that I take care to do it with a good Grace. This is the Study in which I practise my self, and I

beſeech you think that I will not loſe the leaſt o
caſion to witneſſe it to you, becauſe I finde my i
tereſſed in the Reſolution which I have taken, t
be all my life

*Sir*

*Your moſt humble ſervant.*

---

*Another upon the ſame.*

*SIR,*

THough I have told you a thouſand times
word of Mouth that I am your Servant,
my Pen ſhall once again aſſure you of the ſame,
pecting till you oblige me, to more Eminent proo
which I conjure you to do, and (if you be pleaſe
to prevent the occaſion by ſome Command, th
may ſatisfie my Impatience, to make you know
confeſſe at the ſame time, that you may have m
powerful, and more conſiderable Servants,
never

*Sir,*

*A more humble, or more faithf*

---

*Anſwe*

## *Answers to the Letters of Complement.*

SIR,

I Never made doubt of your Civilitie and Courtesie, but of my own good fortune, in meeting with the means to requite them. Yet I intreat you to believe, that hereafter I will imply all my cares to witnesse unto you my good affection, and if ill means render them unprofitable, I will die for my own satisfaction,

*SIR,*

*Your very humble Servant.*

## *Another Answer.*

*SIR,*

I Esteem too much the Honour of your Remembrance. not to desire the continuation, and withall to beseech you for some Employment, wherein I may witnesse the Passion which I have to your service. For which I will importune you hereafter

ter, desiring by deeds rather then words to le
you see, that I am extreamly,

*SIR,*

*Your most affectionate servant.*

---

*Another Answer.*

*SIR,*

THough this in some sort requite the favour
your remembrance, yet I cannot cease to be i
debted to you, when I consider, that your cour
sie prevented my respects; But I beseech you
magine, that for the time to come, I will be so ca
ful to disingage my self, that you shall have gr
ter cause to complain of my importunity, then
silence. which I have resolved never to keep, wh
your Interests oblige me to the contrarie, as m
king Publike profession to appear in all places;

*SIR,*

*Your most humble Servant.*

---

*Another Answer.*

*SIR,*

I Will be so presumptuous (sinc
to believe you love me; but upon conditio
that you will likewise acknowledge the Passio
whi

which I have to serve you. For as it onely makes me merit the honour of your Friendship; so I shall be very glad, that you would everlastingly conserve the remembrance of it. Continue then in loving me as much as you please, and likewise esteem infallibly that I am, more then all the world besides

SIR

*your most humble servant.*

---

## *Another Answer.*

*SIR,*

THough I give you very humble thanks for the Honour of your Remembrance, yet I shall alwayes remain indebted to you, as making more account of the least of your favours, then all the respects I am able to render you. Continue onely in obliging me of that fashion (though I be intirely yours already) and believe (if you please) that I shall never be capable of other resentment, then which shall witnesse the quality that I bear

SIR

of

*your most humble servant:*

### *Another Answer.*

*SIR,*

I Am not so unfortunate as I thought I was, since I hold some place still in your Memory. Yet the Grief which I have, not to deserve this Honour, has reduced my thoughts, to such a Moderation, that I am in doubt whether I should complain or rejoyce: It remains in you onely to allay the discontent of my Mind, by giving me some Employment in your service, which may witnesse the Passion I have to maintain the Quality

*SIR*

of

*your very humble servant.*

### *Letters to complain of a Long Silence.*

*SIR,*

THe Friendship and Service which heretofore I vowed you, force me at this present, to demand the reason of your Silence. I do not doubt but you alledge a sufficient excuse to authorize it, yet I beseech you think, that how lawful soever it be, I shall never leave off Complaining: you may pretend

tend the want of Occaſions, or the ſudden Accident of ſome Sickneſſe (which never moleſted you except in thought) whereby to Juſtifie your ſelf againſt my Reproaches. But all this is not able to ſatisfie me; confeſſe your fault, aske forgiveneſſe, and you go a nearer way to work, that's the onely way to conſerve eternally,

SIR

*your very humble ſervant.*

---

*Another upon the ſame.*

SIR,

I Shall break with you at laſt, if you break not ſilence, imagining that you love me but a little, ſince you have forgot me altogether. I beſeech you deal more familiarly with me, if my friendſhip be any way conſiderable, or you eſteem me worthy of yours. In the humour I am now, I think you can no ſooner blot me out of your Memory; then I can raze you out of my heart, without retaining any thing (by my good will) but the Quality onely

Sir

of

*your moſt humble ſervant.*

*Another*

*Another Answer.*

*SIR,*

IF you have taken an oath to write no more t me, at leaſt ſend me the letters back aga which I addreſſe to you, that I may ſtill ha the honour to receive ſomething from yo part. Silence is a ſworn enemy of Friendſhi which is the reaſon that mine reproaches you t this preſent, being not able to endure, that after many proteſtations never to forget me, you ſha loſe even the Memorie of having made them. Yo may change your Humour when you pleaſe, if yo deſire to renew the obligations

*SIR*

of

*your moſt humble ſervant.*

*Another.*

*SIR,*

IF I did not honour you extreamly, I could eaſi revenge my ſelf of your forgetfulneſſe, by my ſi lence; but the eſteem which I make of your de ſerts, together with an inclination which carries m to your ſervice, oblige me to aſſure you ſtill, tho though

though you ſhould forget me, even to my name, I would never change the Reſolution which I have taken, to be all my life

*SIR*

*your moſt humble ſervant*, M.

---

*Another.*

*SIR*,

I Can endure no longer that you ſhould forget a Perſon who honours you ſo extreamly as I do. Theſe three Months of your ſilence I have kept my mind in the continual fetters of grief, that I ſhould loſe the honour of your Remembrance; I beſeech you do me Juſtice, and let not all the World complain with me, of the little eſteem you make

*SIR*

of

*your moſt humble ſervant.*

---

*Another.*

*SIR*,

DO if you pleaſe, write no more to me, your merit conſtrains me to uſe you in another faſhion.

fashion. I can never weary my self, in executing your Commands, and lesse in acquitting my self when Occasions are offer'd, yet I do not desire that you should esteem your self obliged to me, for I satisfie my self alwaies the first, following my inclination after I have honoured your vertue, because equally both the one and the other force me to carrie, to my Grave, the Quality

*SIR*

of

*your most humble servant.*

## *Answers to the Letter Complaining of Silence.*

*SIR,*

YOu oblige me with such a good Grace, in Complaining of me, that I am constrained to give you thanks instead of reproaches. 'Tis not because I want lawful excuses to authorize my Silence. But the Interest which you take in it, makes me to condemn it, assuring you, that hereafter you shall accuse me of Importunity rather then neglect. 'Tis the Protestation

*SIR*

of

*Your most humble Servant.*

*Another*

*Another Answer.*

SIR,

IT is not needful to excuse my silence, since I still indure the Pain of it, by reason of a sickness, which molests me continually. But though your Reproaches proceed from your Affection, yet I assure you they Interesse mine extreamly, being you doubt of the continuance of it. I beseech you think, that I am not of an humour to forget those whom I honour as I do you, and that except I be again reduced to the extremity I was in before, I shall alwaies acquit my self of that which I owe you, in Quality

Sir

*of*

*Your most humble servant.*

---

*Another Answer.*

SIR,

IF our reciprocal friendship could not be conserved but by Letters, my hand should be alwaies upon the Paper, to give you continually some new assurance or other; But knowing that she subsists of her self, through her own solidity, I contemn all the Paintings of Civility and Complement. How little knowledge soever you have

have of your own Desert, you may easilie know without being a Prophet the dear esteem I make of you, and being knowledge has truth for her object, you are forced to believe that I am really

*Sir*

*Your most humble servant.*

---

*Another answer.*

SIR,

YOur Complaints and Reproaches, are too agreeable to me, that I am forced to give you thanks, knowing they proceed from an accesse of affection, and zeal. 'Tis true I have been silent too long, but I pray you believe, that the Misfortune which imposed it upon me, hath given me such a Penance, that I deserve Pardon, though it were the most enormous crime of the World. I will not now make a particular recital of all the Accidents which have befallen me, for fear you should Judge me as Importune in that, as in the other you esteem'd me negligent : It sufficeth me to put you in minde, that I am alwaies, what I alwaies was,

*Sir*

*Your most humble servant.*

*Another*

*Another Answer.*

SIR,

YOU are too Just to Condemn me without hearing me speak. 'Tis true I have been somewhat too long in acquitting, by the ordinarie Commerce of Letters the debt which I owe you, but the mischance of the Prison where I am still, can tell you, that though my hands be free, yet their liberty is altogether unprofitable to serve them in that which you desire. Content your self then (if you please) with the services I am able to render you, that is, in good will and thought: without accounting this for one, since 'tis both by hazard and an excesse of good Fortune, that I acquit my self of it. And believe assuredly, that into what extremity of adverse fortune soever I am reduced, I will alwaies conserve the passion I have to your Service, as being without Fiction

Sir

*Your most humble servant.*

---

*Another Answer.*

SIR,

I Would I were left handed, that I might acquit my self of the Service I owe you, being unfortunately lame of the right hand: which has obliged me

me to make uſe of a ſtrange Pen, to excuſe my ſi-
lence, and to aſſure you, that though I ſerve my-
ſelf of another mans endeavor in writing this Le-
ter, yet 'tis my ſoul that conceived it, and my hea
that gave the Dictamen, being very glad to wi
neſſe unto you the Truth of my thoughts, touchi
the Reſolution which I have taken to make my h
remarqued in all places

Sir

*Your moſt humble ſervant.*

## *Letters of Thankſgiving.*

SIR,

Since it is your pleaſure to add
daily to the obligations of thoſe
who are moſt intirely yours, I
am reſolved to let you take
your courſe, and buſie my
thoughts onely in ſeeking oc-
caſions to revenge my ſelf. And
if my misfortune in this Pur-
ſuit continually render my cares unprofitable, yet
for your ſatisfaction I ſhall alwayes have a good
Will,

Will, and Paſſion to do you Service, which I ſhall heartily offer you up, being

*SIR,*

*your moſt humble ſervant.*

---

*Another upon the ſame.*

*SIR,*

I Do not intend that theſe thanks which I give you for the favour wherewith you were pleaſed to honour me, ſhould paſſe in your opinion for an acknowledgment: I revenge my ſelf only of your Civility, expecting to meet with an occaſion, wherein I may witneſſe with Services rather then Words, that I am unfainedly in heart, and ſoul,

*SIR,*

*your moſt humble ſervant.*

---

*Another upon the ſame.*

*SIR,*

I Confeſſe you have obliged me with a very good Grace, and ſo perfectly, that I ſhall remain indebted to you all my life. I would to God ſome Occaſion would offer it ſelf, which I might imploy in your ſervice, thereby to witneſſe, that as your favours have been extream, I will attempt all extremities to revenge my ſelf. Theſe are no diſcourſes of Complement, my heart dictates to my

Pen, all that my Pen writes to you, with assuranc
that I will not long unprofitably bear the Qu
lity, SIR.

*of your most humble servant.*

---

*Another.*

SIR,

I Know not in what Tearms, to give you Thank
for the favours which your Generous dispo
tion has been pleased to bestow upon me.
am so unfortunate an Orator, that I am out
all hope to acquit my self, that way. It sufficet
me, to put you in mind of the Passion which I hav
to your Service perswading my self, that then
membrance it will excitate in you shal supplicate fo
the default of my Capacity, and that Considerin
the Ardor of my Zeal, rather then the beauty
my Discourse, you will content your self with m
Disability, and that I assure you once again, ho
perfectly I am,

SIR,

*Your very humble Servant.*

---

*Another upon the same.*

SIR,

IF I had been more happie or more powerful
had already required your favours instead of g
ving you thanks; but being unfortunate a
am, and in such a degree of Imporency, I have n
thing left but words to send you, as an acknowled
ment of your Deeds. 'Tis true, they are wor
mo

moſt infalliblie true, aſſuring you from my heart rather then my mouth, that I will carrie to my Grave, the Qualitie,

*SIR,*

*of your moſt humble ſervant.*

---

*Another.*

*SIR,*

IF you expect thanks worthie your favours, you ſhall never receive any of me. I am far more fit to publiſh them, then requite them in the leaſt reſpect, if the good deſire I have to diſingage my ſelf, do not paſſe for ſatisfaction which is all that I can offer you in the ſtate I find my ſelf at this preſent, beſeeching you to believe that if I were not oppreſſed with an extrem Misfortune, my Care and Pains ſhould ſoon witneſſe the Occaſion which is offered me, to give Teſtimonie how much I am,

*SIR,*

*your moſt humble ſervant,* M.

---

## *Answers to the Letters of Thanksgiving.*

*SIR,*

YOur thanks have bought my servi
at so dear a rate, that the satisfac
on which before I received is utter
now taken from me. Keep yo
Complements then for some othe
and remember to use more familiarly,

*Sir,*

*The most humble of all your serva*

## *Another Answer.*

SIR,

THere is far more Honour, then Content in
ving you, since by such ready acknowle
ments, you hasten the satisfaction. The exce
of your Nobleness undoes me, not being able
endure thanks for the performance of my duty, a
therefore since my indeavours in your behalf
be stiled no other, I beseech you to vary y
Tearms, and to consider me alwaies in the Qua
I am,

*Sir,*

*of your most humble servant.*

*Anot*

*Another Answer.*

SIR,

I Complain much of the excesse of your Civility and Courtship, since our Reciprocal friendship is therein greatly Interessed. You give me Thanks for the service which you desired of me, as though I were not obliged to it of necessity. Leave off that ill Custome if you Please, and know that the Language of Complements is unknown to true friends, whereof I am one, and which is more,

Sir,

*your most humble servant.*

*Another answer.*

SIR,

Your Complements have put me into a very ill humour; I cannot write to you, but in Choler, since you use me as a stranger, like as appears by the superfluitie of your Ceremonies and unprofitable Thanks. It seems you have wholly forgot the absolute power that your Merit has obtain'd over me, which causes me once again to put you in minde, that you will be sooner wearie in Commanding, then I in executing, as being unreserved-ly,

Sir,

*Your most humble servant.*

### *Another Answer.*

*SIR,*

I Send you back your Thanks, to the End that you may make use of them, when you entertain some person lesse endeared to your service then I am. One would think by reading your Complement that you Cog with me to gain my Friendship. I pray Remember Sir, that I have wholly dedicated it to your desert, and therefore you are obliged hereafter to treat me with lesse Civilitie, and more freedom if you account me into the number of your Servants, I being,

*Sir,*

*One of your most humble, and most faithful*

---

### *Another Answer.*

SIR,

YOur thanks have made me resolve to do this piece of Service over again, Imagining that something was omitted, since you go about to put me in minde of it, by your unnecessarie Acknowledgement. Sir you know that kinde of affection is alwaies ill received in the familiar Commerce of a true friedship, which I shall always profess in your behalf, and likewise that I am,

*Sir*

*Your most humble servant.*

*Lette*

## *Letters of Intreaty.*

SIR,

THE Report of your generous Disposition gives me the boldnesse, to implore your favour in the dispatch of a busines, whose successe depends absolutely on your Authoritie. 'Tis true I have not the Honour to be known by you, but that being a particular Misfortune of mine, I desire it may not serve as a pretence to the Refusal of my Demand: Assuring you, that I shall indeavour to make known by real service, rather then name,

*Sir*,

*Your most humble servant*, M.

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## *Another upon the same.*

*SIR*,

I Could wish your Command had prevented my Intreaties, that my observance might have merited of you the dispatch of a businesse which presents it self. But being the occasion to Importune you, was offer'd, when I sought one to do you service, I will force my self to believe that my good will may oblige you, not to refuse this courtesie

*Sir* to

*Your most humble servant.*

*Another upon the ſame.*

*SIR,*

MY vowed Service and Friendſhip, give the freedom to Implore your favour, in beh of the Bearrer of theſe Preſents. I ſerve my ſelf ve boldly of the Power you have given me to impl your Indeavors in all ſorts of encounters, but up Condition that you will do the ſame in all occa ons that may offer themſelves, wherein I may w neſſe how much I am,

*Sir,*

*Your moſt humble ſervant,* M.

---

*Another.*

*SIR,*

IF you make as great account of my Intreaty, I do of your commands, you will eaſily acco unto me this, which is, to ſuſtain with your A thoritie, a buſineſſe of mine now in agitation, th it may be determined to my advantage. I do n doubt of your Power, and leſſe of your Noblene which forces me to believe that you will comp with this Occaſion offer'd you, to oblige extrea ly, Sir,

*your moſt humble ſervant,* M.

*Anothe*

*Another.*

*SIR,*

IF you complain of my Importunitie, accuse your own freenesse, for if you had been lesse Generous, I had been lesse bold. But being I know by Experience in what a high degree Civilitie and Courtesie predominate in you, I am constrain'd to think, that my intreatie will not be inacceptable, which is, that you would be pleased to mollifie with your Eloquence, that harsh conceipt that Master N. has of me. In this incounter you will oblige us both together, since giving him to understand my Innocence, he will easilie give place to reason. This favour in particular I hope from your Goodnesse, as you on the contrary may expect all sorts of Service from my Duty: In Qualitie,

Sir,

*of your most humble servant*, M.

*Another Answer.*

*SIR,*

THough I be the most unprofitable of all your friends, yet I shall never fail to prove my self one of the most passionate to your Service. The violence whereof causes me at this Present, to intreate you to oblige me in such, or such an Encounter. All that I can say to you for the first acknowledgement is, that I shall conserve Eternally the Memory of this favour, and if

if I be not able to meet with an Occasion to revenge my self, that I shall carrie the Sorrow of it into my Grave, together with the Qualitie

Sir *of*

*Your most humble servant*, M.

## *Answers to the Letters of Intreaty.*

SIR,

I Have done all that you desired of me, but with so much satisfaction, and so little Pains, that I beseech you prepare some new commands, whereby the passion I have to serve you, may not be left unprofitable, and you shall see by my observance, that I have no greater pleasure in the World, then to make my self remarqued in all places,

*Sir,*

*your most humble servant.*

## *Another Answer.*

SIR,

I Have many thanks to return you for the happie imployment you gave me in your service; I think all things fell out according to your desire, which gave me ample occasion to rejoyce, as participating in all things that concern your particular. I beseech you do me the favour, that I may

may never have occasion to doubt of it, since I professe my self as much as any man in the World,

Sir,

*your most humble servant*, M.

*Another Answer.*

*SIR*,

I Could wish you had every day occasion to command my service, that I might continuallie have the good fortune to produce new proofes of my obedience. I performed happilie the last Commands wherewith you were pleased to honour me, which gives me cause to believe that you will not long let me rest unprofitable, without giving me some other sort of imployment, wherein I may finde more satisfaction, as proving it more painful. This I beseech you to do, in quality

Sir of

*your most humble servant*, M.

*Another Answer.*

*SIR*,

I Finde so much facility in the execution of the Command, which you imposed upon me, that I am ashamed to reckon it in the number of services which I desire to render you: It being an Encounter of so little Importance, for my satisfaction and your Interest, that I beseech you give me some other Imployment, wherein

I may witneſſe according to your Merit and my Affection how unfeignedly I am,

Sir,

*Your moſt humble ſervant*, M.

*Another Anſwer.*

SIR,

I Ask you pardon for the long time that I have ſpent in the exeeuting your Commands, not that I have been negligent in employing my Cares, and Diligence, but becauſe the ſucceſſe conſiſting in a Strangers power, I could no ſooner give you the effects: yet let not the miſhap of this delay, hinder you hereafter in uſing my Endeavours, ſince I am without reſerve,

Sir,

*your moſt humble ſervant.*

*Another Anſwer.*

SIR,

WHen you deſire any ſervice of me, I beſeech you conſider whether it be in my power or no, to the end that being unable to execute your Commands (as I am at this preſent) I incur not the hazard of your reproach. You may expect new proof (when you pleaſe) of the Paſſion which I have to ſerve you, ſince I no way deſire to bear in vain the Qualitie,

Sir

*Of Your moſt humble ſervant*, M.

Other

## *Other Answers of Excuse to the Letters of Intreaty.*

*SIR,*

I Am more sorry then your self, that I am not able to effect your Commands: The duty which you expect, does not absolutely depend of me, so that to render it worthily, I am to implore the favour of another Man, who professeth to incline totally to the adverse party. Do not think that I make these excuses to avoid the accasion, which presented it self for your services; but believe I beseech you, that in all other Encounters, I will Comport my self with so much passion, that you shall be forced to confesse I am unfaignedly,

*SIR,*

*your most humble servant*, M:

## *Another Answer.*

SIR,

IF you knew in what disorder my Misfortuue causes me to write, (since I am not able to satisfie your desire) you would have pitty on my Affliction.

being

being it wholly proceeds from my Grief, that th
Power to do you ſervice is taken from me. I ſpea
this from my heart and ſoul, and being the friend-
ſhip I promiſed you taught me the Language,
will conſtrain my ſelf to believe, that it is Eloquen
enough to perſwade you, that the onely want o
abilitie, deprives me at this preſent, of the Honou
and Contentment, to witneſſe unto you how much
am

*SIR,*

*your moſt humble ſervant*, M

## *Congratulatory Letters to a friend, of ſome Good Fortune happened to him.*

*SIR,*

IF you knew how exceſſively joyfull was at the Newes of your good fortune, you would make a doubt whether your own reſentment might be equalled to mine or no: truly Sir there could nothing be added to it, and beſides it proceeds wholly from the friendſhip that long ago I vowed to your good nature, which is not vulgar, ſince it has your deſert for the Object. I could ſay more, if the Exceſſe of my gladneſſe would give me the freedom wherefore for the preſent I muſt ſuffice my ſelf, that you remain aſſured, how the Contentment which I take can be equalled by

by nothing but the Paſſion which I have to your ſervice, as being,

SIR,

*Your very humble Servant.*

---

*Another.*

SIR,

THe newes of your Promotion into that Charge, which yon wiſh'd for ſo long have added ſuch Contentment and Satisfaction to my thoughts, that I am able to expreſſe but one part of the joy which raigns in me. I trouble not my ſelf, to perſwade you to it by a long diſcourſe; your own merit and our reciprocal Friendſhip (ſupplying the defect of my Eloquence) will give a far better Teſtimony then my Pen is able, which has in charge at this preſent onely to put you in mind, that I am alwayes according to my wont,

SIR,

*your very humble ſervant.*

---

*Another upon the ſame.*

SIR,

THe part which I alwaies took in your Intereſts, ſhall witneſſe unto you at this preſent, the exceſſe of my joy which I conceived at the newes of your Good Fortune: and though I be not one of the firſt to congratulate it with you, yet I am one of the moſt ſenſible, in the common Contentment which poſſeſſeth the World. The diligence, or de-

delay of a Post can advance, or diminish no ma
dutie in this kind of encounter, since nothing b
Zeal, and Affection are considerable, which give
me great confidence at this present, as being mor
then any man in the world,

*SIR,*

*Your most humble Servant.*

---

*Another.*

*SIR,*

DO not admire that I am one of the last, wh
congratulate with you, your good fortune: th
joy which I conceived was so extream, that it could
afford me no sooner the Libertie to acquit my self.
I know, the most of your friends have prevented
me, but being their satisfaction is small, I do not
wonder if their diligence be the greater. As for
my part, my idlenesse increaseth my Merit, since the
stay and protraction proceeded onely from the ex-
cesse of the Gladnesse,

*SIR*

*of your most humble servant.*

---

*Another.*

SIR,

SInce you doubt not the friendship which I have
promised you, you will easily believe, that I was
extream sensible of the Good fortune which hap-
pen'd you of late, but I must tell you, that as your
merit made me foresee it in you long before it came,

so

so I was not much astonished at the first recital. I wish you daily the like, or greater advancements, being unable to acquit my self otherwise then by prayers of the great debt I owe you. Yet how unfortunate or unprofitable soever I be, do not cease to continue me in the Number,

*SIR*

*of your most obedient and faithful servants*, M.

---

*Another.*

*SIR*,

YOU must imagine if you please, the resentment which the Newes of your Good fortune imprinted in me, since I am not able to expresse it as it is in it self: But if in this you have need of any succour, your Memory may assist you by putting you in mind, of the Passion which I have for your Service; 'tis that onely which caused the excesse of my joy, and to which you can add nothing, but by honouring me with your Commands, since by that means my Obedience may give me the perfect Contentment of being able to testifie unto you how much I am,

*SIR*,

*your most humble servant, and most faithful,*

## *Anſwers to the Letters of Congratulation.*

*SIR,*

I Alwaies believed you were ſo Gene rous, as to take part in whatſoeve ſhould concern me, having begun ſ ſtrict a Commerce of Reciproc Friendſhip. And I perſwade my ſel likewiſe, that you make no doubt of the Paſſio which I have to do you ſervice (by which mean onely I am able to Merit the Effects of your No bleneſſe.) Whereof you may be as Confident, a of the moſt aſſured thing in the World, ſince I am in heart, and ſoul.

*SIR,*

*Your moſt humble Servant,* M.

### *Another Anſwer.*

*SIR,*

SInce you take part in the good fortune which has befaln me, you muſt alſo participate in the advantage of the new Credit which it has brought me into. This I advertiſe you of, to the end that you let not any occaſion ſlip, wherein you may procure new proofs of my Paſſion, nor forget this advice which I give you; ſince I ſhall die of impatience, if I expect long, the opportunitie to witneſſe unto you, how deeply I am,

*SIR,*

*Your ſervant, and friend,* M.

*Another*

*Another Anſwer.*

SIR,

I Am not to thank you for theſe new proofs of your nobleneſſe which you have ſhown in my behalf, becauſe they are actions ſo proper to your Nature, that without them you could not poſſibly live. I muſt give you praiſes then, inſtead of thanks, and account my ſelf happie that I ſerve as an object, to your vertuous inclinations, whereof I ſhould become Envious, but that they do not admit any hopes of Imitation: and therefore I reſerve admiration onely to contemplate them, in Quality

Sir,

*your moſt humble ſervant*, M.

---

*Another.*

SIR,

THe new aſſurances which you have given me of your friendſhip in bearing part of my good fortune, have yeelded me much more ſatisfaction then my advancement it ſelf, as preferring the happineſſe of your Affection before my own particular; you have touched me ſo ſenſibly, in mingling my intereſts with your own, that I ſhall never loſe the Remembrance of ſo great a favour, wiſhing that ſom occaſion would offer it ſelf whereby I might in ſome part Merit it by the realitie of my

Service, ſince I am, and will be, all my life,

SIR,

*Your moſt humble ſervant*, M.

---

## *Another Anſwer.*

*SIR*

YOU ſeem to take pleaſure in nothing elſe, but in giving me daily new proofs of your friendſhip, as if I were able to conceive any doubt of it all. I know that you could not be ſo noble as you are, except you took part in the Content which I receive, for the happie ſucceſſe of my affair. And beſides making Profeſſion to love me, in that height as I honour you, I know there was neceſſity for your ſatisfaction, and that you ſhonld be extreamly ſenſible of the good fortune,

*Sir*,

*of your moſt humble ſervant*, M.

---

## *Another Anſwer.*

SIR;

I Began not to day to be indebted to you for the free Teſtimonies of your friendſhip, having given me ſo many proofs, that the diſability to revenge my ſelf, has made me aſhamed of the Remembrance. But ſince you partake of the joy which I receive for the gaining of my ſuit, I conjure you to ſerve your ſelf without exception, of all the Advantages which I have got, if you would really have me believe, that you

you account me of the number of your best friends as well,

*Sir*, as of

*Your most humble and most faithful servant.*

## *Congratulatory Letters to a Person of Eminent Quality.*

*MY LORD*,

THough I be one of the last in Congratulating with your Lordship the New government which the king has bestowed upon you; yet I can assure your Lordship, that no man fore-went me in witnessing the Resentment of so publike a Joy. And as this duty which I render you is valuable according to the greatnesse of my Zeal, and not of my Diligence, so I thought that though it came something late, it would not be lesse Considerable. If I had had no other object but your Lordships good Fortune, I had prevented in this action, all that have now got the start of me; but taking nothing into my Consideration, except your Desert, and my Inclinatiion to your service, I gave way to my own desires rather then Custome, which is to make my self remarked every where in effect, rather than appearance.

*My Lord*,

*your most humble servant*, M.

*Another.*

*My Lord,*

I Could not be ſilent in the Acclamations of ſuch an univerſal gladneſſe, being forced to joyn voice, to other Mens, in Publiſhing our Commune Contentment touching the *Marſhalſhip* of France, wherewith the King has been graciouſlie pleaſed to honour you; This Action of Juſtice is ſo highlie approved by everie Perſon, that your Enemies are conſtrained to condemn themſelves to an everlaſting ſilence, being not able to open their mouthes, but to their own Confuſion. Live then happilie with this part of good fortune which your merit firſt made you aſpire to, and believe aſſuredlie, that in the whole train of your Excellencies ſervants, there ſhall be very few able to imitate me, in the reſolution which I have taken, to carrie to my grave, the Qualitie,

*My Lord,*

Of *your moſt humble and moſt obedient Servant,* M.

*Letters to a Perſon of Note, acknowledging ſome notable favour recieved.*

*My Lord,*

I Do not render you this dutie as thanks, for the favours which your Goodneſſe has been pleaſed to heap upon me, ſince their exceſſe force me to a ſilence, as taking from me all means to revenge my ſelf. It ſufficeth

sufficeth me you believe, that I will sooner lose my self, then the remembrance of your bountie. I know your Lordship satisfied your self first, every time you obliged me; but being I cannot do so, what advantage soever I take, without rendring you some service of consideration, I humbly beseech your Lordship to grant me the Liberty to Importune you at all times to honour me with your Commands, to the End that by the Innocencie of my observance, you may be constrain'd to know, that if you be extreamlie generous, I am no less sensible, nor no less,

*My Lord,*

*Your most humble and most faithful Servant,* M.

## *Another.*

*My Lord,*

IF you expect thanks worthie of the Favours wherewith you have been pleased to honour me, I humbly beseech your Lordship to afford me the terms that I may repeat them after you for your satisfaction. I confesse boldlie my incapacity to expresse unto your Lordship the resentment which your obligations cause in me, as well as my disabilitie in meeting with occasions to acquit my self. But being Generous actions carrie their own recompense along with them, all that I can do, is to put your Lordship continuallie in minde of your Nobleness, and to publish it in all Corners of the World, together with the Quality,

*My Lord,*

*Of your most humble and most obedient servant.*

## *Letters to ask Pardon for a fault Committed.*

SIR,

IF the confeſſion of my fault, can meritany Grace, I wil expect it from your Bounty, not my intention, becauſe it is innocent. 'Tis true, I have loſt your good Affection by reaſon of the Paſſage laſt night, but ſince I was ſurprized by an extremitie of Anger, (which would not ſuffer me to conſider where I was) I leave the Judgement of my weakneſſe to you, having wholly condemned it my ſelf. You know, that our firſt motions are ſo ſoveraign in their violence, that in contempt of reaſon they will undergo no lawes but their own; who ſhould obtain of you to conſider, that in the fault which I have committed, there was more contributed by nature, then my own free will; ſo that I knew not how to avoid it, I know at leaſt how to repent my ſelf, of which I aſſure you moſt faithfullie to the end, that my moſt humble intreaties for your pardon and favour, may be made more acceptable, and the rather becauſe they proceed,

SIR,

from

*Your moſt humble ſervant*, M.

*Another*

### *Another.*

*SIR,*

I Have too great an opinion of your Pietie to make doubt of the Pardon which I crave, for my fault committed last night, 'tis not that I fear the Innocence of my intention is not able to justifie me, but because I would set my minde in quiet, as I have already my Conscience. This act of acknowledgement should serve you for a satisfaction, as it does me for a Pennance : putting you in minde of the Passion which alwaies heretofore I have had to do you service, and of the Profession which I have made, to bear in all places, the Qualitie.

SIR,

Of *your most humble and most obedient Servant*, M.

### *Letters Reproaching a friend for the Coldnesse of his Affection.*

*SIR,*

IF I made not an extream account of your friendship, I would not have complain'd of your silence, nor that Coldnesse which you shewed at our last meeting. I speak not this, because I would force your love : but I should be very glad you would acknow-

acknowledge the Affection which I have vowed you, whereby you might be obliged to do me justice in honouring me with the like yet I leave you the liberty to do as you please, against my will, I say against my will, because I have taken Oath, to live and dye,

Sir,

*your most humble servant*, M.

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*Another.*

*SIR*,

I Am constrain'd to put you in in minde of those protestations of friendship which once you made me, being I perceive that yours growes alreadie wearie of her wonted Constancie. You seem to have forgot at the same time, both the esteem which I make of your Desert, and the Passion which I have to your service. Sir, you may change your humour when you please, if you would have me believe you are not fickle in your Promises, and that you know the Art to Conserve eternally those that Endear themselves the most to you, as I do, In Qualitie,

Sir,

*Of Your most humble servant*, M.

*Letters to complain of Backbiting speeches.*

*SIR,*

I Is told me that you maintain'd a Certain discourse to my disadvantage; I beseech you out of Charity repent your self in time, if you would not have me constrain you to a more rigorous Pennance, I understand not Jesting, if I begin it not my self, where correct your Pleadings, or I will cause you to lose both your Suit and charges. I give you this fair warning that you may have lesse cause to complain hereafter, and when I shall perceive you in as humble a submission as I expect, Ile then take it into my consideration whether I ought to be for the time to come, as hitherto I have been,

Sir,

*your most humble servant*, M.

*Another upon the same.*

SIR,

I Understand that when you have nothing else to do, you take upon you to back-bite a Person very near allyed unto me. 'Tis the worst Trade and most dangerous that you can imploy your self in: but if your wine be the cause of these extravagancies, I advise you to mingle it with water

water as soon as you can, otherwise I shall be constrain'd to force you to such a long silence, that no man shall ever hear you speak herafter. 'Tis the Charitable advise, if you follow it,

Sir, of

*Your servant*, M.

## *Answers to the Letters of Complaint.*

*SIR*,

I Do not write this Letter to give you satisfaction, but to comply with my own Humour, in the Innocence I have alwaies lived; you are too blame to make those false reporters my Judges, from whose sentence I appeal as from an abuse, yet you may believe what you please, being you are unwilling to explicate your self any further. And if you be not satisfied with the Assurance I give, that I never dream'd of offending you, I leave you to fair Paper and Ink, whereby you may signifie unto me your minde, and intention, whether good or bad I care not. It sufficeth me that you call to remembrance the Name and Quality which I once bore

*Sir*,

*Of your most humble servant*, M.

*Another*

*Another Answer.*

SIR,

THose that told you I abused your kinswoman, abuse me, I know (without any Mans Intimation) the respect I owe to that sex: and what subject soever she had given me, my reason should alwaies have forced me to hold my peace. As for the rest, know that wine never made me speak, and if you be so foolish as to believe it, I know a way to punish your folly, I tell you what I mean to do, that you may have no pretence to say I surprize you unawares, at our next meeting, where I have good hope to make you feel how worthily I can Chastize, those that will not be contented with reason, 'Tis the resolution,

SIR,

*of your servant as much as you please*, M.

*Letters to Justifie ones self of a Reproach.*

Sir,

I Wonder greatly at the injustice you have done me, being otherwise so reasonable as you are: you have condemned me upon the first report of my enemies, without observing any

any other Formality then what your paſſion ſuggeſted. I muſt tell you, you appear ſomething too violent in this Encounter, and the more becauſe you never ſeem'd to make doubt of the paſſion I had to ſerve you; I complain then with reaſon, becauſe your Reproaches are without reaſon, and and beſeech you take the pains hereafter to ponder the information, which ſhall be made you of buſineſſe ſo important as this, and particularly when it touches the Intereſt,

*SIR,*

*of your moſt humble ſervant,M.*

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*Another.*

*SIR,*

I Do ſo highly approve of your Judgment, that I begin to queſtion my Innocence, ſince it hath declared her culpable: yet I muſt aſſure you, with your Permiſſion, that my thoughts did never contribute any thing to the fault whereof you accuſe me, and likewiſe condemn me, without hearing me ſpeak. But though my misfortune were alwayes ſuch that you ſhould never incline to do me reaſon, yet my conſcience ſhould alwayes, that I may reſt in quiet, and peaceably poſſeſſe the Quality,

Sir,

*of your moſt humble ſervant,M.*

*Congra-*

## *Congratulatory Letters to a new Married Man.*

*SIR,*

I Rejoyce extreamly at the happie election you have made of a wife, since I participate with Civilitie in the satisfaction which you receive: being glad that you have now divided the power which you had acquired over my affections, as honoring at this present your dear half, with the same respects that heretofore I rendred to you onely. I will perswade my self, you will make no doubt of it, no more then of the Passion I have to your Service, in Qualitie,

*Sir*
*of your most humble servant*, M.

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## *Another upon the same.*

Sir,

DO not expect that I should formally congratulate with you the good fortune of your Marriage, since I intereſſe my self in all your contentments. It sufficeth me to put you in mind, that your good and ill fortune, shall be the sole cause of all my joyes and discontents, as fully resolved to follow your Resentments, in Quality

*Sir, of your most humble servant*, M.

*Answers*

*Answers to the Letters of Congratulation.*

SIR,

I Alwaies beleiv'd that you loved me so much as to participate in my Contentments, they are effects of your good nature and nobleness, to which I am extreamly Obliged. But I can assure you, that in the Election I have made of a Wife, you have obtained a new servant, since she partakes already in the Passion, which I have to serve you, being

SIR,

*your most humble servant*, M.

*Another Answer.*

SIR,

I Know you are so Generous, that you Interesse your self in all things which concern me, but I am ashamed of receiving daily new proofs, since I cannot Encounter with a fit Occasion to revenge my self. All that I can say then is, that I shall have the same resentment in all affairs, which shall touch your Particular, as being by inclination as well as reason,

SIR,

*your most humble servant*, M.

*Letters*

## *Letters of Protestation of Friendship.*

*Sir,*

THough I have made a vow to be your most perfect honourer all my life, and not to remit one poynt of the passion which I have to do you service, yet I shall never content my self, except some occasion be offered very suddenly, whereby these words may be changed into effects. 'Tis the onely good Fortune which I expect with impatience, being not a little grieved that I bear in vain the Quality,

*Sir,*

*of your very humble servant.*

### *Another.*

*Sir,*

DO not wonder if I importune you so often with my Letters, I have no greater pleasure in the world then to assure you of the esteem I make of your friendship, and the eternity of mind. 'Tis true these are but words; but being they are dictated by my heart, I am satisfied in acquitting my self of that which I owe you. If occasions to do you service would offer themselves as often as they do, to write to you, I would give testimony by my actions rather then my discourse, that I was never in complement,

*Sir,*

*Your most humble servant.*

*Another.*

SIR,

SInce my ill fortune deprives me of occasio to serve you, I must for my own satisfactio witnesse unto you the passion which predom nates in me. I know your desert and conditio have acquired you servants without number; b I can assure you with as much ostentation, as Re son, that joyn them all together, I am

*Sir, The most humble and most obedient.*

*Another.*

SIR,

THe inclination which I have to esteem yo more then all the world, will not suffer me t let any opportunity slip, without giving you ne assurances of this truth. Not that I cease to be a continual impatiencie, of expecting occasions give you more effectual proofes: but because the being not dependant of my will, I satisfie my self in letting you know, that she shall never force t other thing, then to make open profession of th qualitie *Sir*

*of your most humble servant.*

*Answers to the Letters protesting Friendship.*

SIR,

BE as frequent as you please in giving me new assurances of your friendship, all the proofes that you can have of mine, cannot render it more perfect then it is: being I can assure you that if my indeavours could take effect,

or my vowes accomplishment, you should not long account me in the number of your unprofitable servants, though

*Sir, of your most obedient, and most faithful.*

*Another Answer.*

SIR,

I Will never refuse the Honour which you do me in professing to love me extreamlie; but since I have no merit to oblige you thereunto, I dare not publish my good fortune, justly fearing to be deprived of it every Moment. Not because I believe you will prove fickle, but reasonable, and that therefore your reason may oblige you, to make me lose this good fortune, which mine only and your courtesie acquired me. But whatsoever happen, I shall never be other

*Sir,*

*Then your most humble and most obedient servant.*

*Another Answer.*

SIR,

THough I never made doubt of your friendship, yet I make such esteem thereof, that you advance me to a new degree of Honour and delight, every time you take the paines to give me fresh assurances of it by your Letters. 'Tis true, in this you do but answer mine, yet howsoever, the commerce of this kind of entertainment is so delightful, that if I did not apprehend I might be importune, I should write unto you by every opportunitie, that presented it self, being 'tis the onely consolation

which I have in your absence, to put you in mind that I will be eternallie,

Sir,

*your most humble servant*, M.

*Another Answer.*

SIR,

FOr all you love me and esteeme me never so much, you are still indebted to me, since my object is your desert; what proofes soever you give me of your friendship, they are not able to diminish the price of mine, being in a height of perfection not to be valued. But if my misfortune nourish you in a continual doubt, I will produce my advantage when you produce your assurances: desiring nothing so much as to witnesse unto you by effects rather then words, I am,

*Sir*,

*your most humble servant*.

*Letters to a friend in favour of another.*

SIR,

THe bearer of this Letter, a Gentelman and one of my very good friends, desiring that I would intreat you, (as I do humblie,) to oblige him in a businesse whose successe depends wholly in your favour, I knew not how to refuse his merit and condition so poore a demand; wherefore you shall oblige me extreamelie,

treamely, if you will be pleaſed to imploy ſome part of your credit therein without any conſideration, but onely that you were requeſted,

*Sir,*

*by one of your moſt humble, and moſt obedient ſervant,* M.

*Another*

SIR,

YOur deſert, and condition, have made you ſo conſiderable and neceſſarie, that your friends are alwayes ſubject to importune you: and amongſt the reſt I at this preſent, in favour of the Gentleman who beares this Letter beſeeching you, to ſupport him with your credit, in a buſineſſe of which he will inform you. I ſhall account his obligations, into the number of mine, and teſtifie to you in my own particular, the reſentment which I ſhall conceive in qualitie,

Sir,

*of your moſt humble and moſt obedient ſervant,* M.

*Anſwers to the Letters of Favour.*

SIR,

THis Gentleman in whoſe behalf you took the paines to write unto me, will tell you by word of mouth, how faithfullie I have ſerved you, in obliging him. If you judge me able to render you any other ſervice wherein I

may find more ſatisfaction, as proving it more difficult, it ſtands upon nothing but your ſelf, to give me the Employment, being very glad to witneſs unto you at all times how much I am,

*SIR,*

*Your ſervant.*

## *Another Anſwer.*

*SIR,*

I Eſteem my ſelf happie to have met with this little occaſion, to do you ſervice by my making your friends buſineſſe (whereof you write unto me) be determined to his advantage. I imployed in it equally, both by Care and induſtry, not loſing one moment of time, to the end that I might thereby witneſſe, in what eſteem I have the honour of your Commands. You may give me new ones when you pleaſe: if you deſire new proofs of the Obedience,

*SIR,*

*of your moſt humble, and moſt faithful ſervant,* N.

## *Letters Complaining of the Abſence of a Friend.*

*SIR,*

THough true friendſhip be in the Proof of abſence, yet yours is of ſo long continuance, that I imagine you purpoſe to caſt me off, ſince you ſeem to retire your affection

on thus by little and little. I speak confidently, because I fear extreamly, and you ought to pardon this boldnesse and fear, since they proceed equally from the good inclination I have to your service, and the great esteem I make of your Friendship. Return then quickly, if you will free from sorrow and disquiet,

SIR,

*The most humble of all your servants and the most faithful.*

*Another.*

SIR,

I Can endure your absence no longer: you must of necessity shew your self ofner then you do to your friend, for your own honour, and my satisfaction: I say for your Honour, because it is thereby in Question, since you keep your self so long retired in a place, of which even the *Gazette* never makes mention. You must not give so much way to your humour and inclination, that they interesse with them in the Contentment, of all that love you. For my own part, I am resolved to go seek you, if you return not very soon, to which I adjure you, by all the Charmes of the Passion which I have to your service, as being

Sir,

*your most humble servant*, M:

### *Answers to the Letters which complain of Absence.*

*SIR,*

YOU chide me with such a good grace, that I could wish to see you oftner in that humour, since it obliges me to believe that I am not altogether indifferent to you, 'Tis true, my absence hath been something long, but being my presence is unprofitable to my friends, by the disabilitie I am in to servet hem, I make the lesse account of my absence from the Court; yet the onely means to occasion my return, will be, if you testifie unto me that I can be useful to you when I am there; which shall precipitate my haste, being in a firm resolution to render you all manner of Service, in qualitie,

Sir,

*of your most humble and obedient servant*, M.

### *Another Answer.*

*SIR,*

MY pride will become insufferable, if you intéresse your self often in the delay of my return. I wonder you can find me wanting at the Court where you have admirers without number; but if I could be perswaded that my absence did occasion your disquiet, or that my presence could be

neceſſrie for your ſervice, you ſhould not be able to detain me from the Town, whither your Commands ſhall ſoon call me, when you are pleaſed to expect proofs of my obedience, as being,

*SIR,*

*Your moſt humble Servant,* M.

*Letters to clear our ſelves of a falſe report.*

*SIR,*

I Need not much Eloquence to perſwade my innocencie touching the report which was made to you of late, ſince I will oblige my ſelf to make them confeſſe the truth publickly that have been too ſhameleſſe to maintain the contrarie in private. 'Tis a malice ſo ill contrived, (though black as Hell) that I am perſwaded it will deceive it ſelf. For what appearance is there, that having received an infinity of favour from your goodneſſe, I ſhould ſo irreverently contemn a thouſand other noble qualities that elevate your eſteem above the common? I beſeech you believe that I ſhall be their admirers all my life, and a continuai flail to the broachers of this impoſture. I have no reſpect of perſons when my Honour is queſtioned; I bear a ſword to defend it with the hazard of my life, which I eſteem far leſſe. But if this cannot give you ſatisfaction, let me know the name of the reporter, and

and I will make you sport in laying open the particulars of his knavery, and the sincerity of my innocency, which shall give you sufficient never to make doubt of the passion I have to serve you, as being Sir,

*your most humble and most obedient servant.*

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*Another.*

*SIR,*

IT is an easie matter for any man to accuse me, but I defie all the World together, to convince me in the least respect. 'Tis true, I could not speak in that Company, but some must hear me; but, be pleased to shew me my adversarie; and Ile engage my self to make him sign me an acquittance of my innocencie with his own blood. I boast of nothing that I will not do; for let me but know the broachers of that imposture, and I will easilie let you know their malice, which shall force you to believe (as I most humbly intreat you) that I will sooner lose my life, than the honour and stile of being

Sir,

*Your most humble and most obedient Servant,* M.

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*Another.*

SIR,

I Wil not justifie my self with words, of the aspersion laid uopn me, desiring by effects to let you see my innocency as clear, as the malice of those that would

would have blemished it black and pernicious. I beseech you think that I shall never be able to forget the respect I owe you; and if any have the boldnesse to accuse me of it, my Sword shall impose them a most rigorous pennance, since I proffer to be alwaies, what I alwaies was

Sir,

*your most humble servant*, M.

*Answers to the Letter of Justification.*

SIR,

THis true, I was told you abused me behind my back; but since I never gave you cause, and on the other side your discretion being sufficientlie known to me I was not so much as tempted to give credit to it; you needed not then to have justified your self of a fault whereof I esteem'd you alwaies innocent. The reputation you bear in all places of the World, may seem as a judge to condemn your accusers, wherefore you may sleep in quiet, since I account my self dis-interessed, and place me in the number

Sir,

of

*your most humble, and most affectionate servants.*

*Another*

*Another.*

*SIR,*

BEfore I can declare you guilty, you muſt confeſſe your ſelf faulty with your own mouth; for the teſtimonies of all the World cannot convince the good opinion I have of your integrity. Men may calumniate your reputation as much as they pleaſe, but I ſhal alwaies hold your accuſers to be in the fault, ſince it is impoſſible I ſhould loſe the eſteem which I conceive of your deſert, being

Sir,

*your moſt humble ſervant.*

*Letters to a ſick Friend.*

*SIR,*

THe news of your ſickneſſe hath bred ſuch a change in my health, that I may juſtly count my ſelf in the number of thoſe that are not well. Take courage then, if you will give it me; you know the intent I have in all things concerning your particular. In a word, if you leave not your bed very ſuddenly, I ſhall be conſtrained to take it. Theſe are the Proteſtations,

SIR,

of

*Your very humble ſervant,* M.

*Another*

*Another.*

SIR,

I Will not tell you how extreamlie ſenſible the ſorrowful news of your ſickneſſe was to me; onely I muſt put you in mind that your diſeaſe cannot chuſe but be very contagious, having infected one hither. I could wiſh, for your ſervice and my contentment, that I were near you; but my misfortune is ſuch, that it ties me to certain affaires in this Town, which by no means I am able to abandon. Yet all theſe obſtacles ſhall not hinder me from acquitting my ſelf of my duty, if you eſteem me uſeful to render you any manner of ſervice, of which I give you moſt faithful aſſurance, as proteſting to be all my life,

SIR,

*your moſt humble ſervant*, M.

*Anſwers to the Letters a written to a ſick Friend.*

SIR,

IF I had ſooner recover'd my health, I had ſooner returned you thanks for the reſentment you witneſſed to have of my ſickneſs: but being it kept me very long, I was conſtrained to delay my acknowledgment till this very preſent: though 'tis not from this encounter only that *I* know how ſenſible you are of all things concerning your Friends, which makes

makes you have them without number ; but I can assure you, that put them altogether, I am

Sir,

*The most obedient and most faithful.*

*Another Answer.*

SIR;

AS soon as ever I was able to hold a Pen, I served my self of the opportunitie to render you thanks, for the consolation which you gave me, in the delightful entertainment of your Letters. Yet, I pray you Sir, deprive me not of this contentment, if you would not have me sick again. For I can assure you, 'tis a verie great satisfaction to me, to see my self honoured with the favour of your remembrance, in qualitie

Sir,

*Of your most humble servant*, M.

*Letters to demand the protection of a strange King.*

SIR,

THough I have not the honour to be known to your Highnesse, yet the esteem that all the world makes of your Royal virtues, gave me the boldnesse most humblie to beseech your Majestie to grant me protection within the Lands of your Obedience. I am not guiltie of any crime that should make me blush ; and if I have

have violated the lawes of my own Prince, it was but to obey the Law which Honour had impoſed upon me before. This makes me expect from your Highneſſe bountie, all manner of aſſiſtance, ſince onely the profeſſion of a Souldier made me quit my own Countrie. Your Highneſſe will augment by this action the number of your Creatures, ſince thereby I ſhall vow my ſelf to live and die in qualitie *of your Highneſſe*

*moſt humble ſervant* M.

*Another.*

SIR,

THe Bruit of your Highneſſe renown occaſion'd my entrance into the Lands of your obedience, not knowing where to find a more aſſured harbour in the World. I hope your Highneſſe will not violate for me the Lawes which your wiſedom has alreadie made, in favour of diſtreſſed and guiltie Perſons; and though I be no otherwiſe than the right of Honour do's permit, yet I moſt humblie implore your Maje ſties protection, as extreamlie conducing to my repoſe and quiet. For my birth and condition, I thought it not neceſſarie to reveal them, till your Highneſſe command oblige me to it, being ſufficient to give you aſſurance, that I have committed no crime, whereof all men that make profeſſion of Honour, may not be juſtly accuſed and convicted together; But I will be all my life

*Your Highneſſe*
*Moſt humble, moſt obedient, and moſt obliged ſervant,* M.

*Letters*

*Letters witneſſing unto a friend the contentment we receive in ſerving him.*

SIR,

I Should expreſſe but one part of my contentment, though I ſhould ſay in doing you ſervice I receive all the ſatisfaction the World is able to afford: for your merit is ſo conſiderable, that there is no divertiſement like the continual action of executing your commands. Do not think I complement, but believe infallibly that my Heart, Mouth, and Pen, conſpire together every time I gave my aſſurance, as I do now, that I am more then all the world,

Sir,

*Your moſt humble ſervant.*

*Another.*

SIR,

YOu are ſo generous, that you know by experience what contentment men receive in doing their friends ſervice; for my own particular, I think nothing can be added to mine, ſuch a ſenſible feeling I have of it every time you are pleaſed to honour me with your commands. I pray you then be not ſo ſparing, ſince it is my whole delight, and ſince I ſhall importune you for nothing elſe, in the reſolution I have taken, to bear beyond my grave, the qualitie,

Sir,

*of your moſt humble and moſt obedient ſervant.*

*Another.*

*Another.*

SIR,

I Never esteem'd my self happie till the day wherein you were pleased to give me an employment for your service, as being the onely thing in the world I aspir'd to with most passion. I would you were alwaies in the humour to honour me with your commands, as I am alwaies to obey them, which you shall do me a great favour to believe, and besides that I am unfeignedlie and without reservation.

SIR,

*Your most humble and most faithful servant.*

*Answers to the precedent Letters.*

SIR,

EVery time you are pleased to give me sure testimonies of your friendship, I find my self most powerfullie touched by my ordinarie impatience, of incountring with some opportunitie to revenge my self; but since you are extreamly reasonable, I will force my self to believe, that you consider rather the price of my zeal, than the misfortune; of my disabilitie, so that making no doubt of the passion I bear to your service, you will place me alwaies in the rank, *Sir*, of

*your most obedient and most faithful servants*, M.

*Another Answer.*

SIR,

I Know 'tis your ordinary delight to oblige a the World, without expecting as much a thanks; but I beseech you believe that I a too honestly envious of your nobleness that every time you are peased to gi me new proofs thereof, I live in all the tortur of the World, till I have encountred with th means of requiting it. And finding my self in tha case at this present, I am forced to represent unto you my disquiet, that I may not be accused of in gratitude, and lesse of negligence, in seeking occa sions to testifie unto you how perfectly I am,

SIR,

*your most humble, and obliged servant,* M

*Another Answer.*

SIR,

TIs not enough to oblige continually your friends; friendship commands that you should serve your self of them, in all kind of encounters; to which I conjure you, if you desire I should believe that you love me extreamly. I will never importune you with other things, in the grief I remain, to bear unprofitably, the Quality.

SIR,

*your most humble, and obedient servant.*

*Another*

*Another Answer.*

SIR,

IT would be verie hard for me to expresse how strictly I am yours; for what proofs soever my obedience were able to give you, they could resent but one part of the Passion which I have to your service, as being, inimitably,

SIR,

*your most humble and faithful servant.*

---

*Another Answer.*

SIR,

I Am resolved to beseech you would be pleased to honour me continually with your commands, since you are pleased to produce continually new proofs of your friendship. These shall be all the intreaties I will make you, to the end that my obedience may serve me for an occasion, in serving you according to the Passion which reigns in me; And to witnesse unto you, that therebe few in the World can vaunt with reason, that they are to that height as I am,

SIR,

*your most humble, and most obedient servant.*

---

*Another Answer.*

Sir,

IT would be verie hard for me to reckon up the obligations which I have to you; You are too

noble in all reſpects, (and eſpecially when it ſtands upon the intereſts of your friends) that it is ſufficiently ſeen you take great pleaſure in having no equal. Yet I muſt tell you freely, that I am one of your Enviers, as well as of your Admirers, being Jelous of the continual Generoſity you exerciſe in my behalf, not leaving me ſo much leaſure as to ruminate upon the means of acknowledgment. 'Tis my turn now to let you know I am not inſenſible, and that if you be extreamly well skill'd in the Art of obliging all the World, I am not altogether ignorant of the Art of acquitting my ſelf. I beſeech you believe it, and that I am without Complement,

*Sir,*

*your moſt humble ſervant,* M.

---

*Another Anſwer.*

*SIR,*

I Begin to grow weary of your favours; the diſabilitie in which I find my ſelf, will not ſuffer me to receive any new one, for fear I ſhould be conſtrained in the End to paſſe for Ungrateful. Wherefore except I encounter with ſome favourable occaſion, wherein I may witneſſe the Paſſion which I have to ſerve you, I will never add any thing to this number of obligations. This is my humour, my Reſolution being to profeſſe my ſelf all my Life,

*Sir,*

*Your moſt humble ſervant,* M.

THE

# THE SECOND PART OF THE Secretarie in Fashion.

*A Letter Consolatory to a Father upon the death of his Son.*

SIR,

THE sorrowful newes of your Sons Death, touched me very feelinglie; and the more, becauſe I had the honour of his acquaintance, and particular knowledge of his Deſerts. The love which you have ſuſtain'd, is verie great I confeſſe; but you muſt likewiſe confeſſe that unavoydable evils are to be endured with conſtancie. I ſpeak not this to condemn your Sighes and Tears, for I do willinglie approve of them, yea, even in exceſſe: but to let you know, that after you have ſatisfied your humour, you muſt a little give place to reaſon, being

you ſhall receive as much glory in drying up your Teares, as you did once pleaſure in ſhedding them; I know your Son was the onely Comfort which remained to you in this World, and that his preſence meerlie did make you live contented even amongſt the peeviſhneſſes of old age. But all this induceth me to believe that God deprived you of him, for no other reaſon, but onely to comfort you hereafter in himſelf, as being the onely good which is ſubject to no Change. He calls himſelf a Jealous God; wonder not then if he be Jealous of the unmeaſurable love you bore to your Childe. And if his Providence hath found a means to oblige you, in robbing you of an object which poſſeſt all your affections together, you on the other ſide are obliged this day to make him the object of your Thankſgiving and not of your Complaints. This is that which I expect at the hands of your Magnanimity, and ſoundneſſe of Judgement; the weakneſſe of mine, detaining me from paſſing further, being aſſured that you are able your ſelf to be your own Comforter. It ſufficeth me that I acquit my ſelf of my Duty, in witneſſing to you the grief I conceive for your Misfortune, and the continual care I ſhall have to blaze my ſelf whereſoever I come,

Sir,

*Your moſt humble ſervant.*

*The*

*The Answer.*

SIR,

I Am obliged to you, for the charitable counsel you were pleased to give me upon the Death of my Son : But suffer me to tell you (after my humble thanks) that my affliction is of such a Nature, that Death onely is able to give me satisfaction, so that I find my self constrained to go seek my remedie in my Grave ; and yet I do not murmur against the providence of God ; though I must assure you that without a particular Grace, and sensible miracle, I shall faint under the burden of my misfortune. Yet I beseech you Sir, do not deprive me of the Comfort of your Letters, knowing I cannot enjoy the Happinesse of your Company : And above all things, remember me in your Prayers, since I expect no succour but from Heaven. I am ever,

Sir,

*your most humble servant.*

*Another Answer.*

SIR

YOur dear Letter concerning the death of my Son, had much allay'd my Grief, if my affliction had been capable of any Comfort ; Yet I esteeme my self extreamly obliged to

you for the part you seem to take in my misfortune, in which you testifie that you are equallie both of a generous dispositon, and a good friend. Sir, the sorrow which oppresseth me, has left me nothing but sighes and teares to offer you up in acknowledgement, it sufficing me (since it is true) that you believe, I am and will be everlastingly,

*Sir, your very humble servant.*

## *Letters Consolatorie to a son, upon the Death of his Father.*

*SIR,*

I Had sooner condoled with you the losse of your Father, if I had sooner judged you capable of Consolation, I thought it fit to afford you some time, to pay (with the abundance of your Teares) the debt you owed to nature: but now having satisfied your self, by the publique Testimonie which you have given of your sorrow, I come amongst others to acquit my self of my obligation, and to perswade you to patience, assuring you that I am very sensible of the excesse of your affliction. I know you have practised that virtue in a thousand Encounters of Misfortune, which have made you able to give lessons unto all the rest of the world; So that all I am to do, is to put you in mind, that both you and I make all the haste possible after him whose absence we deplore with too much Lamentation; & that without a particular Favour of God Almighty

Almighty, we shall be even at his heeles before we be worthilie prepared for so great a voyage. This I made bold to remember you of, and likewise that I am, as much as ever, *Sir*,

*your most humble servant*, M.

*Another Letter.*

'Tis not to comfort you of the losse which you have sustained, that I put Pen to Paper: but rather to give testimonie of the Resentment which I feel, knowing the abilitie of your judgement, and weaknesse of my own. It sufficeth me to represent unto you, that in the necessitie of dying or being born, Nature does oblige every man to go the way that is marked out for him. 'Tis no matter how long and strong some men be, they all meet together at the Grave, and being arived there, none makes account of the time which they imployed in going that voyage. For our own particulars, let us consider how many years we have alreadie spent since we began it; and in this very moment that you read this, we may propose to our selves the end of it, by the imagination of a hidden death. As for your father, he dyed but for himself, and has perhaps left you a while to play his Part here in this World, which ought in my opinion to leave you more Envie than Sorrow, knowing that he has alreadie cast Anchor in that Haven whither you tend with might and main. I would say more, if I made no conscience to detaine your eyes too long upon this paper; you must give me yet a little time to sleep since, your grief is just; in which I take a large part, in Qualitie,

*Sir, Of your most humble servant.*

*Another*

*Another Letter.*

SIR,

I Am too much your ſervant, to remain Dumb and inſenſible, at the ſorrowful report of your Fathers death. Theſe lines in acquitting me of what I owe you, will teſtifie unto you the Part I take in your affliction. I think it will be hard for you to comfort your ſelf after ſuch a loſſe; but ſince God does never afflict us above our force, let the force of your judgement work your conſolation. The moſt ſweet conſideration you can have, is that you were witneſſe of the laſt actions which your Father did, before his retreat out of this world; which having either few or no examples, may be a ſufficient cauſe of your Quiet, everie time you conſider their importance. Live honeſtlie as he did, and die in the ſame manner; you are in the right way to the place whither he is gone; and if he have anticipated you ſome few daies, thoſe will ſeem but a Moment, when you are arrived at the end. Solace your ſelf then in his abſence, ſince the innocencie wherein you live, is an infallible Aſſurance to you, that you ſhall ſee him verie ſuddainlie. I will give you like undoubted Teſtimonie of the paſſion which I have to your ſervice, whenſoever you pleaſe to honour me with your commands, as being,

Sir,

*Your moſt humble ſervant.*

*Anſwer*

## *Answers to the Letters of Consolation.*

SIR,

I Do not excuse the long time that I have staid in returning you thanks for the part which you did me the Honour to take in my affliction; because the grief is still so sensible to me, that I cannot imploy my Spirit without Violence in any other thoughts but those of my misfortune; Not that I remain not entirelie Resigned to the will of God, and fullie resolved to patience; but yet all this cannot hinder my sorrow from injoying an absolute possession of me: and for an increase of mischief, my grief-sick Humour does render it so agreeable, that I have not so much Libertie as to complain, though it devour me by little and little. Yet I cease not to be extreamlie obliged to you for your Pious and Charitable Counsels, which you were pleased to give me, assuring you that I will take my ordinarie Lessons of Comfort out of them. Notwithstanding, I must tell you with my ancient freedom, that as my affliction comes from above, 'tis from thence onely that I expect a remedie. How good a Physitian soever time be, I desire nothing of you but Prayers, intermingled with commands; to the end that my obedience may make me worthie the good opinion you have,

*Sir,*

*of your very humble servant.*

Another

*Another Answer.*

*SIR,*

I Must confesse your Charitable letter did much comfort the losse which I lately sustained; and the more, because it gave Testimonie of your feeling in my affliction. In such accidents as these, I never find more Consolation, then to see my self lamented by my friends; amongst whom since you possesse the first rank, I leave to your own consideration whether your letter were agreeable to me, or no: Yet for all that. I cannot cease my Tears, my Sorrow increasing upon me daily more and more, through the Remembrance of the Misfortune which was the cause of it. And truly after this losse, I cannot apprehend any other; which might serve me for a very effectual admonishment, if I were Capable of receiving any. I would say more, if my Tears did not blot out my Writing. Wherefore in brief, I do desire of you, that you would be pleased to conserve me the Honour of your Remembrance, and add not the Losse of your Friendship to this which I already sustain; since I am with Passion,

*SIR,*

*Your most humble and most obliged servant.*

## *Letters Consolatory to a Husband upon the Death of his Wife.*

*SIR,*

I Know not in what Tearms to begin to comfort you, your losse appearing to me so great, by reason of the excesse of your Affliction, and my Resentment, that I am far more disposed to accompanie your tears, then able any way to solace your Miserie. You know Misfortune has taught me by Experience to value a Discontent of that Nature, having heretofore shed tears for the same subject; so that representing to my self that which I have suffered in a like Incounter, I must needs tell you, you are not to expect your remedy from any Place but Heaven. Though I denie not but time may work much upon that kind of Malady; yet the term is so long that the little remainder of Quiet, which is left after the Purge of our discontent, staies not so long as to give us an absolute and full Possession of it. Wherefore be assured, that God will not abandon you, if you adore his Providence with submission; a means to which, is, if you consider that you are coutinually in Election to see your Wife again, and sooner too then perhaps you imagine. Pardon me Sir, for my freedom of speech; I connot flatter you, being to that Point, as I am,

*Sir, your most humble servant:*

*Another*

*Another.*

*SIR,*

THough I be not able to Comfort you in your Wifes death, yet it is sufficient for my satisfaction, that I witnesse unto you the great part which I take in your Affliction: onely I will put you in mind, that in Sorrowful Accidents, Patience is the chief Remedie, after our Resignation to the will of God. Our tears and complaints are in vain, since they do but provoke Heaven, instead of appeasing it. When you espoused that vertuous Ladie, the Notary who passed the Contract of your Marriage, forgot not to insert this Clause, that the survivor should enjoy the rights of of Widdowship. What reason have you then, to lament a death which you foresaw so long since, as if you had been assured, when you took her, she had not been subject to it? she prevented you in an Inevitable Action; and perhaps it will not be much; Ten years more or lesse, are but an instant to that of death; For which I would wish you prepare your self; what leasure soever you have, I can assure you, you will have very little spare time. But I must not incur the Fault from which I promised to exempt my self: I ask you Pardon, since my Crime is occasioned by my zeal, as being,

*SIR,*

*your most humble servant.*

*Another*

*Another.*

*SIR,*

THe Friendship and service I vowed to you long ago, have made me so sensible of the sorrowful Newes of your Wifes death, that I stand in need of the Consolation which all the World does administer to you. Expect not then any Comfort from me, being afflicted as I am. All that I can say to you is, that your Wife dying in that innocencie, in which she alwaies lived, has left you in my opinion a greater cause of Envy, than of sorrow. Wherefore, I would not have you Dream of any thing so much, as of following her; & since you are every hour hastening to your end, change the Nature of your tears, lamenting more that she has left you behinde her, than that she is gone before you. This is all the Counsel I can give you, together with a new assurance that I will live and dye,

*Sir,*

*your most humble servant.*

*Answers to the Precedent Letters.*

*SIR,*

THE Grief which I conceived for the losse of my Wife, would not permit me sooner to render you thanks, for the pious resentment you witnesse in her behalf.

I alwaies thought you would participate in my Misfortunes', becauſe you did me the Honour to love me: And the rather becauſe I knew you were intereſſed in my Sorrow, as having loſt a moſt humble Servant. Yet I remain indebted to you for the Charitable care which you took in comforting me, though it were in vain, ſince I cannot ſo ſoon quit the Memorie of a loſſe ſo important to my repoſe. Men may tell me as much as they pleaſe, that my miſerie is without relief: 'tis becauſe of that that I am void of comfort. To cure it, is a work of the Hand of God; and all that time and my Friends are able to contribute, does but ſerve to diſpoſe the matter, which the Almightie muſt inform when he pleaſed. Yet Sir, though my misfortunes be in their Flood, they have not drowned the reſpectful obſervance I alwaies uſed in your behalf, as having made a vow to coffin up with my ſelf the Qualitie,

Sir,

*of your moſt faithful ſervant.*

---

*Another Anſwer.*

SIR,

I Could heartily wiſh, that the Sorrow I conceive for my Wifes death, were capable of conſolation, that ſo I might make uſe of the Charitable precepts you were pleaſed to give me, for which I render you moſt humble thanks: But truly Sir, my Affliction is ſo great, that if God do not ſoon play the Phyſitian, I can expect remedy from nothing but death. So that how conſtantly ſoever

soever I bear my misfortune, the very sorrow wherewith it is accompanied, will thrust me by little and little into my Grave. Not that I have not wholly resigned my self to the will of God; but because being not able to make the resignation in all poynts absolute, the remainder of my Libertie serves to no other end but to torment me; Make your Prayers to Heaven for me, that it would please to conduct me suddenlie into the Haven of quiet where you now are; I expect of your devotion, this favour from the divine goodnesse as you ought to expect all manner of service from the friendship I have vowed unto you, as being with passion,

*Sir,*

*your most humble servant:*

*Another Answer.*

SIR,

I Can thank you for nothing but your good will which you witnessed to me, in those wholsom counsels you were pleased to give me touching the losse which I have latelie sustained; for how powerful soever your reasons be, they can never lessen my sorrow, and much lesse able to heal it. Those that see my Misfortune, consider it but as an accident that arrives everie day, and which torments at the same time an infinite number of Husbands; but if they could penetrate into the bottom of my soul, that they might know the just cause of my continual lamentation, the wisest of them would be constraind to approve the eternitie of my complaints, since they would know thereby how hopelesse they are of cure. Tis true there is nothing else now able to give me satisfaction, which makesme

find ſome kind of comfort in the ſhortning of
daies, ſince I ſolace my ſelf in my departure, know
ingit tends to the accompliſhment of my grief. You
tell me perhaps I ſpeak not like a Chriſtian; I a
one howſoever; but the affliction to which I ha
abandon,d, my ſelf, will not ſuffer me to injoy a
other Light then that which ſhows the way to
Grave. I return to the obligation wherein I a
bound to you for the honour of your remembran
and charitable admonitions, and to witneſſe un
you the Reſentment they have left in me, in Qua
tie,

Sir,

*of your moſt humble ſervant.*

*Another Anſwer.*

SIR,

I Confeſſe the admonitions which you uſed in th
laſt letter wherewith you were pleaſed to honou
me, touching the loſſe which I have ſuſtained o
late, by the death of my Wife, were ſo ponde
rous, that I could not chuſe but receive thereby
great Conſolation. 'Tis needful (as you ſay very
well) that our firſt leſſon of conſtancie, ſhould be
the reſignation of our wils to God; and that all the
Study which we are to imploy therein, ſhould be
but to perfect that action, I acknowledge it very
willinglie; the experience which I have learned, will
ſuffer me to make no further doubt. For God laid
the affliction upon me, and he himſelf is my com
forter. His Juſtice puniſhed me, but his Goodneſſe
has made me find ſo much ſweetneſſe in my miſery,
that inſtead of complaints, I am bound to ren
der

der him Everlasting Thanksgiving. Howsoever, continue me the Favour of your good Counsels, with the honour of your Friendship, and believe if you please, that I will be all my life,

SIR,

*Your most humble and most obedient servant.*

## *Consolatory Letters to a Lady or Gentlewoman upon her Husbands Death.*

*Madam,*

I Had no sooner heard the sorrowful newes of your Husbands death, but I put Pen to Paper, to witnesse unto you at the same time, both the Sorrow which I conceive, and the resolution which I have taken to dye in your Ladyships service. If I thought my self able to comfort you, I would do my endeavour most freelie; but the Remembrance of your Vertue forbids me, since it alone is sufficient to give you the Lessons, which it made you practice heretofore, in other encounters of Misfortune. 'Tis true, this is more penetrating than all the rest; therefore your constancie should employ all her Endeavours to surmount your grief: and since Grace onelie can give us the greatest part of our force, you have more (in my opinion) to hope for than to fear, in this Combate. What if Heaven be provoked against

us; it never affrights us with the noise of his Thunder, but it rejoyceth us us very suddenly with the clear shining light of his Sunnes beams; but if you be pressed with impatience in this surprisal of Sorrow, dry up your tears, cease the continuation of your Sighs, you shall find the Soveraign Remedy of all your Ills, in the practise of these actions. Mine shall be alwaies directed to your Honour and Service, as being from my heart rather than mouth,

*Madam,*

*your most humble servant,* M.

---

*Another.*

*Madam,*

I Find in my self a greater disposition to lament with you the losse which you have sustained, than I judge my self able to give you comfort. For if you be deprived of a Husband whom you loved intirely, I am robbed of a friend for whom I would have adventured a thousand Lives. Truly Madam, I am so wholly taken up in my own sighes, and tears, that I cannot think of yours, but in some intermediating Hours, be they never so extream. So that in stead of giving you comfort, I am more like to perswade you to render your Complaints everlasting. You may seek an other Husband to a fair purpose, the World is too narrow to find his Equal. And for my self, I may truly say, the mould of my old Friend being broken, I should spend my Travaile in vain, if I went about to parallel him amongst my new ones. Let us then solace our selves

ſelves in our affliction Madam, ſince it is extream: the Extremitie of it will ſoon teach us the way to our Graves where we ſhall find a remedie for our ills. If it be lawful to love perfectly, no man will hinder us to lament without ceaſe, ſince continual tears are the teſtimonies of Perfect Love. In the caſe I am in at this preſent, I am able to give you no other advice; yet if God give you the grace to deſpiſe my Counſel, I ſhall never reproach you for it, but rather beſeech you that you would make your Prayers to God, for my like happineſſe, and to believe that if I be extreamlie afflicted, I am no leſſe,

*Madam,*

*Your moſt humble ſervant.*

---

*Another.*

*Madam,*

HAving given you a thouſand Teſtimonies of the particular eſteem I made of your Husband, I hope you will not now doubt of the Reſentment which remains to me for his loſſe. Theſe lines notwithſtanding ſhall give you new aſſurance of it, and likewiſe of the good will I have to do you ſervice. If I were capable of giving Conſolation, I would begin with my ſelf, being ſenſibly touched with the ſame affliction which torments you. But I leave that care to your Judgment and Vertue, conſidering that the ſtrength of the one will ſupplie

my weakneſſe, and the precepts of the other will exceed all the counſel and adviſe I can impart to you. Beſides, knowing you to be wholly reſigned to the Will of God, that reſignation will be the ſoveraign remedie of your diſtreſſe. The heavens do alwaies afford us Comfort for the ills they ſend us; but they expect ſubmiſſion, to make us worthy of that favour which I hope you are already in ſtate to obtain, it being the onelie Means to live at Quiet in the middle of Diſtreſſes; For my part, I will alwaies intereſſe my ſelf in yours, as being with Paſſion the ſame I alwaies was,

*Madam,*

*your moſt humble and moſt obedient ſervant.*

## *Anſwers to the precedent Letters.*

*SIR,*

I Believe the loſſe I ſuſtained in the death of my late Husband, does touch you very ſenſibly, ſince in your own particular you are robbed of a moſt real friend and faithful Servant; but as for my own intereſt, my Affliction is ſo great, that if God do not comfort me very ſuddenly, I ſhall die very ſuddenly of grief. You may judge by the ſtate I am in at this preſent, what comfort I can expect from my miſerie; for, as my Fortune and Happineſs are equallyburied in my Husbands grave, except he revive, I ſhall never be able to revive out of the grave of ſadneſſe, and diſcontent. All that I have relolved in this extremitie, is to reſign my ſelf totally to the Will of God; and ſince your Prayers

Prayers may be favourable to me in that behalf, I beseech your for their continuation, for which I shall be indebted to you all my life, and in quality,

*Sir, your most humble servant.*

*Another Answer.*

SIR,

THrough my Tears, I read the Comfortable letter which you did me the Honour to write unto me, touching the Death of my late Husband; and the little space which I imployed in drying them up, give me time to render you thanks. I resolved to have writ more at large, when I took Pen in hand; but the sorrow which I endure, will scarce give me libertie to assure you that I am,

*SIR,*

*your most humble servant.*

*A Letter from a Widdow, certifying a friend of her Husbands death.*

*SIR,*

THis Sorrowful Letter shall inculcate nothing but death into your memorie, assuring you that you have lost a most real admirer, and faithful servant, in the Person of my Husband. Pardon me if I say no more; the Pen fals out of my hand, and my tears blot out my writing: I am the most afflicted Woman in the World,

*Sir, and your most humble servant.*

## *A Letter from a Husband to his Wife, comforting her upon the Death of her Son.*

*Wife,*

IT is with an extream Sorrow that I am constrain'd to trouble your quiet at this present, with newes which at the first view will be able to bear into your Accustomed extremitie, if it be not supported by the Resignation of your will to God. But knowing that you are alwaies disposed to undergo the Lawes of his Providence, I take the boldnesse to let you know, that that very Providence of God, has founded a retreat out of this World, to our eldest son. This Accident, how new and strange soever it seem, must not so strictly seize upon you, that you murmur against the Author. You must resist the attempts of Sorrow by my example; and after you have shed some tears, which the Qualitie of Mother will constrain you to, you must adore (in drying them up) the Omnipotency of him that gave the blow; to the end that he redouble not his Wrath, in depriving us of the Comfort which as yet remains with us. Do not think that I am sensible at this Misfortune; it touched me to the quick: and the more, because I am constrained to partake it with you. But since God has ordained us to this affliction, we ought to witnes by the Moderation of our Complaints, that there is

no

is no excesse in his Chastisment. I leave the thought of all these Considerations to your self, with assurance that I remain,

*Dear Wife,*

*your most faithful Husband.*

# LOVE LETTRS upon all sorts of Subjects.

## *And First of Presentation of Service.*

*Madam,*

THE inclination which I have to esteem you more than all the rest of the world, obliged me at this Present, to offer your Ladyship my most humble Service: And to assure you, that if you be pleased therewith, I shall never change the Resolution, to be all my life,

*Madam,*

*your most humble and most obedient servant.*

*Another*

*Another.*

*Madam,*

I Should not take the Libertie to let you know extreamlie I honour you, if the absolute power of your beatuy did not force me to it, Which relating the violence it useth in my behalf, will easilie (I unto you hope) obtain Pardon for my Presupmtion. My desire in this is no other but onely to know whether you be pleased I should Everlastinglie bear the Qualitie,

*Madam,*

*Of your most humble and most obedient servant, M.*

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*Another.*

*MADAM,*

I Could no longer conceal the Resolution which I have taken, to serve you all my life, and bear the Character of your love eternallie, if my Service and love be agreeable to you. You may signifie it to me when you please, that I may have the Honour, and satisfaction to bear in Publick every where the Qualitie,

*Madam,*

*Of your most humble and obedient servant,* M.

*Another*

*Another.*

*MADAM,*

I Must of neceſſitie for my own quiet declare the deſire which I have to love and ſerve you, if you judge me worthy ſo great an honour. Your merit obliged me, and my inclination conſtrained me to it. I expect only to know your will, that I may perfect my determination of profeſſing publickly the ſtile, *Madam,*

*Of your moſt obedient ſervant.*

*Anſwers to the precedent Letters.*

SIR,

I Am much obliged to you for the good will you witneſs in my behalf: but I have no other liberty left me, except to give you thanks, as I do very humbly: aſſuring you that I will conſerve your remembrance for an acknowledgement, in Quality, *Sir,*

*Of your moſt humble ſervant.*

*Another Anſwer.*

*SIR,*

I Have nothing but thanks to offer up to you for the Honour you were pleaſed to do me in your laſt Letters. And though they be ordinarie effects of your Civilitie, rather then Proofes of your love, yet I cannot chuſe but be extreamlie obliged to you, which I beſeech you believe, and likewiſe that I am, Sir,

*your moſt humble ſervant.*

*Another*

### *Another Anſwer.*

SIR,

I Do not excuſe my ſelf of not anſwering your laſt Letter, becauſe my will does ſo abſolutely depend of my Parents inclination, that you are to learn of themthat which you deſire to know of me. Yet your good will ſhall oblige me to be in acknowledgment, all my life,

SIR,

*your moſt humble ſervant.*

### *Another anſwer.*

SIR,

YOu know that in the ſtate I am, I muſt neither accept nor refuſe the Offers which you make me, contenting my ſelf to witneſſe unto you the reſentment which they left in me, with aſſurance that I honour ſo much the Merit of your Miſtreſſe, that I ſhall alwaies prefer it before the Condition,

Sir,

*Of your moſt humble ſervant.*

### *Letters to demand an anſwer.*

*Madam,*

YOur Silence nouriſheth a Continual doubt in me, whether my Service be acceptable or no. You may reſolve me when you pleaſe by ſome ſhort

short Answer, if you judge me worthy the favour and Qualitie,

*Madam,*

*Of your most humble, and most obedient servant.*

---

## *Another.*

*Madam,*

IF you knew with what impatience I expect the favour of your Replie, I assure my self your Charitie would oblige you to set my Mind at Quiet; But as that is an Honor which I must expect from your Goodnesse, rather then the Passion I have to your Service (not knowing whether it be agreeable to you or no) I must have recourse to prayers, beseeching you very humbly to vouchsafe an Answer, which may authorize the Quality, I bear

*Madam,*

*Of your most humble and most obedient servant.*

---

## *Another.*

*Madam,*

THe Resolution I have taken to serve you all my life, does too far interesse my repose, not to desire your Pleasure in that respect. I hope for this favour from your Goodnesse, as you ought to expect from my duty, all manner of observance; being desirous to live and die, if you be pleased.

*Madam,*

*your most humble, and most obedient servant.*

*Another*

*Another.*

MADAM,

THis Letter is so Curious to learn newes of her former Companion, that she would needs be gone in that Pursuit, almost against my will. Let me know then if you please, whether the first was acceptable or no, to the end that either I may continue you my service, or cease to be further importune. These are the most humble prayers, *Madam*,

*of your most obedient servant*, M.

## *Answers to the precedent Letters.*

SIR,

I Took the Libertie to write unto you; but not to resolve you in your request. You know the Qualitie of Daughter does so subject me, that I cannot violate the respect I owe unto my Parents: yet I confesse my self much indebted to your good nature, being,

*Sir*,

*Your most humble servant.*

*Another Answer.*

SIR,

I Was resolved to keep silence not knowing what answer to give you; but since you require

a

a letter, this shall tell you, that I have no other resolution than to honour you as your Merit does oblige me; and that in requital of your civilitie, I shall make my self accounted in all places,

Sir,

*your most humble servant.*

---

*Another Answer.*

SIR,

I Send you this Letter: because you desire it: but it is onely to assure you of the small abilitie I have to satisfie your request, You know you are to addresse your self to others then to me Yet I beseech you, believe that I esteem my self much Honoured in the testimonie of your affection, being,

Sir,

*Your most humble servant.*

---

*Another Answer.*

SIR,

I Am obliged to you for two letters: but I must tell you for answer, that you are to expect no more from me, having no other libertie but this onely which I take to assure you of it. I speak not this because I reject the Honour you are pleased to do me; but because being extreamlie sensible as I am, the Qualitie of Daughter affords me no more power, to publish the stile,

Sir,

*Of your most humble servant.*

*Letters upon the absence of ones Mistresse.*

MADAM,

HAving given you such absolute proofs of Love, as I have done, I hope you will make no doubt of the grief which your absence causeth in me: You can scarce believe the one, without giving credit to the other: and this is the thing which gives me some kind of Comfort in my affliction. If I durst presume to supplicate for your return, I would do it with as much earnestnesse, as a sick man would implore the presence of his Physitian: since I can assure you, yours is as necessarie for my repose, having vowed to live and die,

*Madam,*

*your most humble, and most obedient servant,* M.

*Another.*

MADAM,

IF you knew how sensible I were of your absence, you would scarce be able to defend your self against the attempts of Pittie, how cruel soever you were by Nature. I suffer a torment whose report only would force my enemies to compassion, and yet can hardlie believe that you regard it, being far from imagining you are touched by it, in the least respect. But, since you were born into the World for no other end than to be admired, and

and I do endure all manner of miſerie, I muſt expect no remedie but from patience, and the conſideration of the qualitie which I bear,

*Madam,*

*of your moſt humble and moſt obedient ſervant,* M.

## *Another to the ſame purpoſe.*

MADAM,

I Have led ſo ſorrowful a life, ſince the day of your departure, that if I ſhould recount it to the moſt inſenſible ſouls of the world, 'tis credible they would be moved to compaſſion. Yet I do not deſire to ſtir up that paſſion in you, ſufficing my ſelf that you take notice of it, to the end that you make no doubt of my love, and leſſe of my conſtancie. I muſt tell you then, that having loſt both my appetite and repoſe, I paſſe over whole daies without eating, and whole nights without ſleep. I may ſeek Contentment to a fair purpoſe in the Converſation of my friends: but I can find it onely in Solitude, where my thoughts as ingenious as your ſelf to increaſe my Affliction, repreſent nothing to me but your crueltie. Judge now if I be not one of the moſt wretched Lovers in the World. Yet my Conſolation is in this, that I ſuffer all theſe Afflictions for the moſt worthie Subject living, and for whom I would loſe a Thouſand Lives, as being,

*Madam,*

*your moſt humble ſervant, and moſt faithful Lover.*

*Another.*

MADAM,

IF my life be considerable to you, return very quicklie, that I may be cured of a mortal sicknesse, which has surprised me by reason of your absence. You ought to be careful in conserving me, in the Passion which I have to your Service, knowing there be few in the world can give so goood a Testimonie of your worth, to which long agoe I dedicated my self,

*Madam,*

A *most humble and obedient servant.*

*Answers to the Precedent Letters.*

SIR,

LOves diseases are so easie to cure that I never spend my charitie upon such persons. If you be surprised with that kind of Malady, my absence (whereof you complain) will soone afford you a remedie; but if that should not prove as I expect, then (to your own advantage) the truth of your affection will appear by the continuance of your constancie, which shall render me, as far as libertie permits,

Sir,

*your most humble servant.*

Another

*Another Answer.*

SIR,

YOu know I am not accustomed to credit the complaints of Lovers, because they die so often in word and appearance, that the report of their afflictions does now passe for a Fable. This I give you assurance of, and likewise that I am,

*Sir,*

*Your most humble servant.*

*Another Answer.*

SIR,

I Believe you suffer lesse pain, then you have taken to describe, that which you say my Absence produceth in you. My beautie I am sure, cannot cause either affliction or sorrow in any Man. So that if you continue your Complaints, I shall be forced to begin my Reproaches; Cease then your discourse of Sorrowes, and Griefs, and Sighs, and Lamentations; 'tis a Language that Molests me extreamlie, and which makes me speak thus freelie to you, in Qualitie,

*Sir,*

*of your most humble servant.*

*Other more obliging answers to the Precedent Letters.*

*SIR*

I Am sensible of the Affliction which my absence causeth in you; but as it is unavoidable in the Condition I am in, you must of necessitie resolve to be patient, since it is the onely Remedie of your Ill. Do not undertake a Journey to see me: but expect some occasion or other, which will soon offer it self. Comfort your thoughs with this hope, and the rather because I will partake in the sweetnesse of it. What need you fear? know you not, that if you love me extreamlie, I will revenge my self with the same weapon; and if you be constant, I will lose my life rather than my Resolution to die

Sir,

*Your most humble and most faithful servant.*

---

*Another Answer:*

SIR,

IF I had the power to comfort you with my Presence, you should soone see me where my Letter is now. But being under the subjection of a Father and Mother, who gave me not so much as the Libertie to write to you, all that I can do is to steal it, to comfort you with the Hopes

Hopes of my Return. Believe me Sir, I wish for it with Passion, since I am at that Point,

Sir,

*your most humble servant.*

*Letters protesting Love and Fidelity.*

MADAM,

I Am constrain'd to tell you, that of all the Persons in the World you are the onely whom I affect most entirelie; These are no discourses of Complement, my soul expressing all her thoughts with the same innocence that my Mind conceived them, having no other object but your desert onely. If you make doubt of this truth, serve your self of that absolute power which you have acquired over me, to oblige my Endeavours in all manner of proofs. My Honour, and Life, are both at your disposure; I will hazard the one and the other, when you please either for your service, or Contentment; since it interesseth my Quiet, that I be eternallie,

*Madam,*

*your most humble, and most obedient, and most faithful servant.*

*Another.*

MADAM,

THough I should say that you are the onely object of my Respect, and Affection, I should represent but one Part of the Esteeme which

I make of your desert; for I find you raigning so absolutely in my soul, that I have no libertie left me, but only to publish in all places where I come, that I am,

*Madam,*

*your most humble, and most obedient, and most faithful servant, and subject,* M.

*Answers to the precedent Letters.*

SIR,

THE Lovers of this Age are so accustomed to divulge their Constancy and affection in all places, that they are as far from perswading the belief of it to others, as they are from the true feeling themselves. What paine you take in seeking to give me assurance that you love me! I am so far from giving credit to the least syllable of those discouses made to my Advantage, that it is a great trouble to me to hear them, being fully satisfied if you love me in that height that I honour you, since I am

*SIR,*

*your most humble servant.*

*Another Answer.*

*SIR,*

YOU are too Eloquent to be Amorous; a passion so extream, as that which you feigne in my behalf, could never be able to expresse it self, but in feeble tearms. Which forces me to a belief that you

you imployed more time in Composing that pretty Letter, then ever you did in the Sufferings of Love. But howsoever, your deceit is not so unpleasing to me, that I cease to be obliged to your care in turning it to my Advantage, which I shall alwaies receive, when you are pleased to reckon me in the Number,

*Sir, of your most humble servant.*

*Letters Complaining of a Neglect.*

*MADAM,*

I Am constrained to say that I am most unfortunate, since three ye ars service could never obtain of you to grant they were pleasing or agreeable. Truly, though that recompence (as proceeding from you) be of an infinite value; yet me thinks the effects of so many dutiful regards, might have merited some small acknowledgment of your Civilitie. But since I have already learn'd my lesson of Love, I am sufficiently instructed in suffering; feeding my thoughts with the comfort of this Consideration, that 'tis You are my Mistresse, and I

*Madam,*

*Your most humble and most obedient servant.*

*Another*

### *Another upon the same.*

*Madam,*

I Should never have conceived, that since you are publickly honoured by all the World, and perfectly by me, you would have recompenced my Respects with Contempt, and my Love with Hatred. 'Tis true, the Slavery wherein I am tied, forbids me to demand a reason for what you do. Yet my Prison allows me this libertie, to tell you that you are too rigorous to be so beautiful: and that except you change this severe Humour, wherewith you tyrannize over me, you will run the hazard to lose,

*Madam,*

*The most humble, and most obedient of all your servants*

### *Answers to the Precedent Letters.*

SIR,

I Wonder you should Complain of my Neglect, having alwayes had Esteem for your desert. 'Tis true, my austere Humour has oftentimes given you subject to greive; but I beseech you think I was never guilty, but in appearance onely, of that which you accuse me, being alwayes inclined to nourish a good opinion of your Merit, in Quality

*Sir,*

*of your most humble servant.*

*Another*

*Another Answer.*

SIR,

YOU have no pretence to divulge me the most cruel and disdainful Woman alive: for when you maintain such discourses, those that know my disposition, will easily know you are in Anger; otherwise neither could they excuse your humour, nor I your misbelief. If my actions had merited the proof of your Studie, you would have had a better opinion of my inclination, since the first time that I have had the Honour to practice you; but such is my misfortune, that all my endeavours are not able to nourish in you a good conceit,

SIR,

*of your most humble servant.*

*Letters Complaining of Inconstancy.*

MADAM,

I Never thought that after so many protestations of fidelitie, you would have lost even the remembrance of having made them. Hereafter, frailtie shall not be esteem'd an adjunct of Humanitie, since in yours you are most inhumane, having thereby exposed to the utmost peril one of your most faithful Admirers. But live contented in your new Conquest, and know, that of all

the Servants whom your Fickleneſſe ſhall acquire you, you will never find any that will equal my affection, or be to that point that I have been,

*Madam,*

*your moſt humble, and moſt obedient ſervant.*

## *Another.*

*Madam,*

I Muſt let you know that your Inconſtancy has provoked in me more Pitty, then it has procured me ill, being willing to loſe the Poſſeſſion of that to day, which I could not maintain till to morrow. I ſay Pitty, becauſe I have ſome reſpect to your Honour, which is more intereſſed in that Action then my Contentment. I pray God this Lightneſſe may give you as much Satisfaction, as it cauſed you blame, in the Eye of the World. I ſhall alwayies be glad of any good Fortune that ſhall happen you, as making profeſſion to be ſtill,

MADAM,

*your moſt humble, and moſt obedient ſervants.*

## *Anſwers to theſe kind of Letters.*

*SIR,*

I ſhall receive Praiſe, rather then Reproach, from all that know the Reaſon of my Change; for I was obliged to it in ſo many reſpects, that the leaſt of them will ſufficiently

ſufficientlie accuſe you for having condemned me. I will give you an account of this Action when you pleaſe, and when you are truly informed how things paſſed, I will have no other judge but your ſelf, what intereſt ſoever you pretend to have in the Suit. 'Tis from the part,

Sir,

*Of your moſt humble ſervant.*

---

*Another.*

SIR,

IF you knew with what violence I was conſtrain'd to this Mutation, I make no doubt but you would eſteem me far more worthy Praiſe, than Reproach. Imagine the power of a Tyrannical Father towards his Daughter under his obedience: She may weep her fill, he bathes himſelf with joy in her tears; her Sorrowes, and Lamentations do but increaſe his fury. This is the caſe I am in at this preſent. I leave to your ſelf to Conſider what I am able to do againſt ſo ſtrong an Enemy. The onely conſideration which remains to me, is, that if I have loſt the Qualitie of your Miſtreſs, yet I will conſerve ever laſtinglie,

Sir,

That of

*Your moſt humble ſervant.*

*A Letter to demand the Picture of ones Miſtreſs.*

*Madam,*

I Hope you will grant me this humble intreaty, which is, to give me your Picture, knowing I value the original more then all other things in the World; that beautiful ſubſtance, whoſe Features, and Graces you animate with ſo much ſweetneſſe, appeared in my ſight ſo adorable, that I long exreamly after the Shadow. You may give comfort to this impatience of mine when you pleaſe, by granting me the expectation of that favour: Which I will place in the Rank of the greateſt Felicities which ever can happen me, ſince it gives me the the nobleſt means of Teſtifying the Reſentment which I have, in Quality,

*Madam,*

*Of your moſt obedient ſervant.*

*An Anſwer to this Letter.*

SIR,

YOur intreaty is ſo obliging, that I am forced to grant it, being glad you ſhould have often before your Eyes the Image of her that honours you

you extreamly. You will do me a favour to believe it, and likewiſe that I am,

SIR,

*your moſt humble ſervant.*

## *A Letter to demand a Miſtreſſe her Hair.*

*Madam,*

I Hope you will not wonder if having enjoyed ſo ſweet a Servitude, I ſeek after new chaines, by demanding a Bracelet of your Hair. To tell how you highly I ſhall eſteem this favour, I muſt have recourſe either to your merit, or my own Love for expreſſion, and being you have perfect knowledge of them both, I leave the Conſideration to your ſelf; together with that of the Paſſion which I have to your Service, as being more then ever,

*Madam,*

*your moſt humble and moſt obedient ſervant.*

*A*

*A Favourable Answer to this Letter.*

SIR,

YOur Merit is of so powerful a perswasion, that I am forced to grant you your request: I will not oblige you to silence, knowing that your Discretion has already prevented my Desires. 'Tis sufficient to put you in mind, that as these favours are not Vulgar, so they require a secrecy of Faith in the Receivers. I hope you will keep it Inviolably, while you Remember that I am

SIR,

*Your most humble servant.*

A

# COLLECTION

OF DIVERS

# Moral Letters,

Penned by the most Ingennous Wits of

*FRANCE.*

Collected by *Mounsieur La Serre.*

The Third Part, never before Printed.

## BOOK I. LETTER I.

*Written by the Cardinal of* Perron *his Eminency to comfort the Admiral of* Joyeuse *for the death of his Mistress.*

I Have ever since the receipt of your Letter been troubled with sickness, especially with a Rheume falling upon my sight, which hath so perplexed me these two or three moneths, that I have not been able so much as to look stedfastly upon a sheet of Paper

Paper. I ſhould grievouſly complain of this diſaſter which hath been ſo adverſe to me, as to deprive me of my chieffeſt earthly bliſs, namely, of anſwering your Letter, but that it hath proved a happy means to facilitate now the doing of it. For time hath partly performed that which you might expect my Letters ſhould have done; it being the moſt aſſured remedy that can be applyed to a grieved mind, whoſe ſores it mitigates with the ſalve of oblivion; whereas other medicaments make a deeper impreſſion in the wound, by healing too violently. I ſhall therefore reap this profit by my delay, and be better confirmed in my hope of having my Letter take effect, becauſe time may peradventure have prepared you for thoſe remedies which before would not have wrought with you when the wound was yet freſh and bleeding. So that I may as a fortunate Phyſitian come upon the declining of the diſeaſe: For queſtionleſſe having been three or four moneths oppreſſed with this grief, you have recalled into your mind all thoſe things which may conduce to the eaſing of your burden. As amongſt the reſt that humane felicities are ſubject to change, eſpecially a Lovers happineſſe which is grounded upon the like inconſtancy: and therefore thoſe who are ſubject to this paſſion, muſt alwaies be prepared to ſuffer the ſame afflictions, and ſee themſelves cruelly divided and rent from themſelves. For Lovers loſſes proceed either from death or the beloved parties inconſtancy and infidelity. But thoſe which proceed from the latter, are beyond compare more difficult to be born. For amidſt the diſcomfort which

which is cauſed to you through the loſſe of that which was ſo pleaſing to you, if death onely have Snatched it from you, there is ſome ſweetneſſe mixed with this bitter cup, and ſome comfort through the remembrance of what is paſt. When you think how beloved your ſelf onely was, and how this diſaſter hath had power ſooner to deprive her of life, then of affection. It was a ſaying of the Ancients, That we ought not to judge of the happineſſe of men ſo long as they were alive, becauſe that many times amidſt their greateſt proſperities arrived ſome diſmal changes which diſturbed all their felicity; ſo that death ſeemed to do a courteſie to thoſe it took away during the courſe of their proſperous fortunes, before any diſaſters croſſed them, giving them this advantage above others, that they had enjoyed an entire felicitie without the mixture of unhappineſſe. And it is a kind of favour, that death hath taken her in the midſt of a violent paſſion in which ſhe thought upon nothing, nor breathed any thing but you; that you may enjoy this content to have been the Sole poſſeſſor of that ſweet ſoul, without any ſpark of infidelity, or touch of change. Beſides, if you bemoan your loſſe for your own particular, you may make accompt it is not irreparable; for Nature having let you live extream worthy of love, it is impoſſible but ſhe hath left ſomething worthie of beſtowing its love upon you; ſo that being beautified with ſuch Graces which you make daily more reſplendent with your noble Actions, it remaines in you to ſee your ſelf inriched by the like

conqueſts prepared for you, not by fortune but by merit. And beſides thoſe remedies which time might procure a dull and idle ſoul, yours being continuallie diverted and ſet awork cannot receive this impreſſion ſo deep as another: it being very difficult for two ſeveral paſſions to harbour together with ſo much equalitie in one ſpirit, but that one will be overcome by the other; and that the deſire of Glorie which hath alwayes poſſeſſed great Part of you, fighting againſt Love, will at laſt vanquiſh and ſubdue it. And cauſe you with alacritie to bear particular afflictions, amidſt ſo manie Trophies which are erected to you, and ſo much reputation as you daily gain, and that you will make ſuch uſe of them as that Roman Captain did, who ſeeing his Triumphs mixed with the funerals of his children, gave fortune thanks, that amongſt ſo much Honour and Glorie ſhe would be contented with that Part, acknowledging it was fit ſhe ſhould have ſome ſacrifice offered unto her. So that amongſt ſo manie great and proſperous adventures of recoverie of Cities, and Provinces, you will be content to Pay Fortune ſome tribute, who never gratifies men ſo liberallie without mixing her bountie with ſome envie or malignitie. Time therefore having laid theſe things open before you, me thinks I ſhould eaſilie perform what is left for me to do; and that I ſhall not need to uſe many words to divert you from this ſadneſſe; but ſhall rather ſeek again to open the ſluces of your now dried up teares: For as wholie yeelding to grief is a ſign of a weake and effeminate Soul, So is obduracie and the not being moved

moved at all with it, a ſign of an inhumane nature; and chieflie in ſuch kinds of diſaſters, wherein the moſt ſetled reſolutions are ſhaken; it having many times ſo happened, that thoſe who had valiantly withſtood the ſtrongeſt aſſaults of Fortune, have not been able to reſiſt theſe petty paſſions, which have touched them in ſucha place, where the ſoul lay open and unguarded, and hitt them where they had no armour: ſo that this facilitie, which I ſhould blame in others (becauſe Love is a propertie inherent to generous ſouls) I will not onely not blame it in you, but endeavour to preſerve it and continue it, that you may not want any part which may conduce to your perfection; ſeeing you ought to be as conſtant in thoſe things which require conſtancie, as pliant in thoſe which require paſſion. I will not therefore commit ſo much Sacriledge as to rob you of ſenſe, and forbid you to grieve upon ſuch an occaſion, wherein, if ever plaints were permitted and excuſable, they are moſt juſt and neceſſarie. Wherefore inſtead of applying remedies to your grief, I will ſeek to exaſperate and provoke it, and will conjure you by the goodneſſe of your nature, and as you would ſhun ingratitude, to lament this loſſe, and accompanie it with the hotteſt and moſt unfeigned tears that ever were ſhed. Thoſe fair Lights which glanced ſo manie flames into your eyes are now cloſed and hidden. Thoſe Golden haires which chained & gentlie entangled your Soul, have loſt their ſtrength and conſtraining force. That fair mouth which held your

name so precious, and dear, that though it never used to speak from the purpose, yet inspired with Love and passion, would take delight in naming it a hundred times in an hour, and use far fetched circumstances, to bring in an occasion of uttering it, is now clos'd up and mute, and cannot utter that word which was so sweet and pleasing to it. All those Roses are withered and defaced, and of all those Graces and perfectious which nourished your desires, there remaines no more to you, now, but the remembrance that you have loved them: and if your soul alas? be also full of forgetfulnesse and ingratitude, you now have nought of her left. What comfort can you then hope for, or receive in such a losse? And if your soul were as hard and insensible as a rock, yet might there issue forth of it fountaines and streames of Teares. You lost a thing, the possession whereof was more to be desired by you, then any other thing in the World, and have lost it at such a time, as you had most reason to desire the preservation of it. Had Heaven but pleased to spare her till your return, and let her have enjoyed the honour of so many Victories and Trophes; But it envied (it seemes) your happinesse, and would not grant you this advantage, for fear lest your Glorie should be doubled by the content she would have received if she had lived. For questionlesse the repute which you have gained in this your last voyage, is nothiug so pleasing to you as it would have been, could you have related it unto her: or as it would be, if her fair eyes were

were yet full of light and life, to be ſpectators of thoſe Triumphes which are prepared for you, and ſerve for bright and ſhining Suns at the day of your arrival, to make it the faireſt and moſt glorious day that ever was.

For Ambition though it be a deſire of being generally reſpected, yet being joyned with ſome other Paſſion, it conforms it ſelf unto it, and becomes of its quality. So that when we bear any particular affection to a thing, and that the deſires and motions of your ſoul turn but towards one object, as it is in this Paſſion of Love, all the content we receive by the notice which is taken of our merits, takes its courſe that way; and the reputation which we obtain of others, is indifferent to us, we finding no ſuch delight in it, but when that party which we love looks upon it. I am therefore conſtrained to tell you, that amongſt ſo many favours of Heaven and Fortune, ſo many happy effects of good hap, and your own merit; the ſweeteſt fruits of your labours is taken from you, namely, the content it would have given you, if ſhe had been partaker thereof. And if that *Theban* who triumphed after a victory, bleſſed fortune, becauſe it had befallen him whileſt they were living, who gave him life, to ſee them united and Aſſociated to him in his Happineſſe; what grief may yours be, that ſhe to whom you were joyned by ſo much a ſtronger affection, as the Lawes of the Soul and Election exceed thoſe of Nature, is not now living to gather the fruits and premiſes of ſo many Heroick Actions: the deſires of

which she had sowen in your soul, and nourished the increase of them? She had seen the beginning of your voyage crowned by its issue: and after she had received this last content from her Corporal eyes, she fled up to Heaven with greater joy and satisfaction; Knowing that fortune was grown into a habit unto you, and into an inseparable accident which can never forsake you. But at the least seeing death hath opposed it, now she is above having forsaken her mortal body, which was but a vail and and hindrance unto her, and that she is but a meer spirit and pure light freed from all obscurity; which seeth you and discovereth even your most hidden thoughts: If the affection which she bare unto you be yet imprinted in her, as I question not but it is preserved in that fair soul severed from the body, having been so livelily engraven in it: do so, that amidst the joy and the content which she receiveth, her happiness may not be hindered or disturbed by this last discontent (which is the onely sorrow she can partake of in Worldly things) of having placed her affection upon an ungrateful and forgetful person. Serve her after death with the same devotion you did while she was living; Offer up sighes and tears to her; Sacrifice your thoughts filled with grief and bitterness, which will be so much the more pleasing unto her when she shall see them grow amongst victories and trophies, amongst the favours and cherishings of fortune, and amongst the applauding cries of the whole Kingdome: And that she will know how after you have overcome Cities, and Provinces, you will yet submit to love, and suffer your self to

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be led in triumph in the mid'ſt of all your own triumphs and Conqueſts. And finally, that the brightneſſe and ſplendor of your glory hath not dazeled your eyes, as to hide from you the image of her, who ought to preſide over all your thoughts and actions. As you are then bountiful in all things, be ſo now in your Lamentations and Plaints, and honour this loſſe with the greateſt abundance of tears, that ever love could draw from your eyes, and if your own tears be not ſufficient, and that you will deſire the Muſes to ſhed theirs alſo upon her Hearſe, imploy my Pen in the Conſecrating of them to ſo Pious an uſe, and I ſhall endeavour to bemoane her death with immortal tears, which ſhall teſtifie your grief to all poſteritie.

## LETTER II.

*To Comfort* Monſieur St. Luke, *for the death of the moſt Vertuous, and moſt Illuſtrious Lady* Henrietta *of* Baſſompierre *his Spouſe.*

THE duty which incites us to give an Anſwer to ſuch Letters as are written to us, eſpecially to thoſe which come from Perſons of Quality, forceth me on the one ſide to anſwer you, while the compaſſion of your grief, invites me rather to bemoan your loſſe, then to comfort you; Knowing my tears will be more acceptable to you, then my diſcourſe. If my obligements Sollicite me to yeeld you reaſons for comfort, pity of your Paſſion

commands me silence. Yet I had better take upon me to advise, then to love; alwayes provided that you shall not imagine me to be so presumptuous, as to think there is more prudence in me then in your self. I will therefore comfort you, Knowing that as the Light of the Sun is hindered by the interposal of the Moon, and the brightnesse of the Moon by the shadow of the earth, your reason likewise suffers an Eclips, by meeting with your Passion. And as there is a certain people that use to make a dreadful noise, tinkling of Brasse and Copper vessels: when any Eclips of the Moon comes, intending thereby to call back her lost Light: so I will endeavour to recall your Eclipsed wisdome with this my Letter, Hoping that though it be not so full of knowledge as might be required to mitigate your grief, yet you may therein observe how lively a feeling I have of your Passion: And shall there by find that in lieu of the honour you do me, in loving of me, your grief comes to be mine. If I could as well remedie your losse, as resent it in my heart; or advise you as well as I could shed tears to bemoane you, believe that the least thing you should obtain of me should be my life; and the greatest should be such rare consolations, that there should be nothing wanting to expresse both my Love and Dutie. But to comfort you for the losse of your dear Consort, I first implore the assistance of your own wisdome, and conjure you to Remember, you wrong your self in making your grief immortal: seeming in so doing to bear her rather envy then affection, and to be fuller of

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malice then goodneſſe towards her. The life we live in this world, is properly a death, and death is a true life. And if that be ſo. why do you lament her who hath exchanged death for life? Aſſure your ſelf, that if thoſe bleſſed ſouls could in heaven bemoane us mortals, they would never ceaſe bewayling our life, which is properly a meer death. But tell me Sir I pray, whiles your Wife was living, or rather dwelling in this World, ſhe was your joy and deareſt delight: I aske you now whether this joy or delight did ſpring from your own, or your conforts good? If you anſwer me, it ſprung from her good, and not yours, behold what cauſe you have to rejoyce, ſeeing ſhe enjoyes ſo much a more prefect happineſſe, as heaven is more perfect then the earth. If you ſay your delight proceeded from your own good, you have likewiſe cauſe to rejoyce, ſeeing the better part of you, namely your Wife, doth now injoy a glorious and perfect happineſſe: ſo that when you ſhall lay down your Mortal Robe, you ſhall depart with more joy and content, being aſſured that you are going to find out your better part, which expects you above, with arms ſtreatched out ready to embrace and welcome you into thoſe Heavenly Manſions. Imagine ſhe went before you, fearing leaſt that if you had gone to ſhew her the way, you would have left her heae full of troubles, and deſires. Finally did did you ever hear that a man impriſoned with one of his deareſt Friends, did ever Grieve if his Friend recovered his Li-

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his liberty before him? You will peradventure tell me that if I could so much prevaile with fate as to have your Consort restored unto you, you should by the same means recover your content. I answer you, that you shall questionlesse one day recover her, but it shall be with that condition that you shall never more lose her. Comfort your self then by these and the like reasons, & be merry, or I shall think you believe not there is a heaven, or that you do not intend to be one day there with her. If you purpose to carrie your soul thither, let your heart ascend before you, for if your Wife was your treasure, and your heart is where your treasure is; she shall in heaven alwayes enjoy the fruition of your heart. *De Rosset.*

## LETTER III.

*To comfort the Lady Marquesse of* Mont-lort *for the death of her Husband.*

*Written by* Monsieour Du Vair *Keeper of the seales of* France.

BElieve not Madam I could have been so void of Civility, as to have sent you a thing so little worthy of your self, as that small Book of Meditations, without accompanying it with some excuses in a Letter, had I not been desirous to divert your afflicted mind, & give som respit to your eyes spoiled with continual tears; which I imagined would sooner be done by somthing you might casually finde under your hand, then what you

you ſhould imagine to be preſented unto you, purpoſely to that end. The grief which poſſeſſeth you is ſomewhat wilful, and rejects whatſoever is preſented to it for its eaſe. But I could not deceive your curteſie. It is ſo natural in you, that ſorrow (which hath choaked up all your other Paſſions) could no way diminiſh it. You would needs give me thanks, and I muſt now return thanks to you for your courteous thanks, which oblige me to further ſervice then I am able to yield you. And ſeeing that weak teſtimony of mine affection hath been acceptable to you, I make bold after the eaſe of your eyes, to deſire that of your minde: not to mitigate it with my hand or pen, ſeeing far more neater and exquiſite ones have in vain attempted it; but to ſummon your ſelf up to do it. I mean that active and prudent direction which ſhined in all your actions, before this obſtinate grief undertook the troubling of your ſenſes. Come to your ſelf again therefore Madam, and think upon what you go about. You drive away and eſtrange from you the thing in the world you love beſt, and which (if you pleaſe) you may continuallie enjoy. Where I pray think you that is, which you ſo much cheriſhed and loved? You will anſwer me in heaven, and ſo queſtionleſſe it is full of joy and content, for ſuch is the condition of the bleſſed. You believe that which is above to be ſo ſeparated from us, that it can be no more rejoyned to us ſo long as we live. Oh how much are you deceived. God himſelf who is higheſt and furtheſt from our Nature, is continually in us, if our ſouls be fitted to harbour and entertain him; and with ſuch a kind of

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presence that we receive thereby an unspeakable content. The holy Angels are continually about us, and there are several means to draw them unto us; and the blessed souls, in which the faith of holy love could never dye, but they would continually come to visit us, if we made our selves fit to receive them, and did find nothing in us contrary to their nature and happinesse, which hindred us from journeying towards them. Now what greater obstacle can there be unto it then tears, and sorrow? The wings which, must carry us up thither, are our thoughts, which animated by our desires, and by the sacred ardour of our holy friendship, must never cease beating till they have raised us up to that which we look for. And what do our tears but wet the wings of our thoughts, and weaken and hinder the flight of them? See you not that amongst the vapours which rise from the earth, those which proceed from Rivers and Marshes, and other moist places, stop in the middle Region of the Aire, forced to melt there, and return from whence they came; whereas those which come forth of dry and solid matters, soar up to the highest Region of the Air; till it being enflamed by the Superior fires, they are turned into Comets, falling Stars, or other Celestial fires. And so do you believe that your thoughts though never so holy, can never mount high, if they be clogged, and wet with your tears. For let us say what we will, the causes of our tears and Terrestrial and sensual subjects; if they heated by the Sacred flame of this holy amity, and purified from the contagion of desires of this world, are mounted upon their wings, and take their flight through the

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whole extent of your calm and undiſturbed ſoul, as through a clear and bright aire, you will queſtionleſſe overtake that which is fled from you, embrace that bleſſed ſoul, and graſpe that ſplendor of Eternal light wherewith it is clothed, and it conſenting to your religious endeavour, will come down again all along your thoughts as by a thred, giving you a more perfect rejoycing therein then can be imagined. For if the moſt pleaſing delights of this world are but ſmall ſparkles, which going from the ſoul ſhine thorow the body, what ſhall two ſouls do perfectly united and mixed in their purity, by the means of their holy and religious thoughts? And then this bleſſed ſoul dwelling within you (at leaſt by the lively image of your vehement thought) will make you believe it is of your own eſſence. For do not we ſee that in corporal things, a violent imagination makes us believe we ſee and touch that which is furtheſt from us? It will poſſeſſe you with full content, and will be glad to find ſtill in you (beſides the rare ornaments of your ſoul) thoſe other corporal graces, which it ſo loved in you, and which ſorrow and grief do daily undermine, if you take not care to prevent it. True Madam, that which I ſay unto you, and you will find it moſt true, and make uſe of this troubleſome grief which you cannot rid your ſelf of, to ſpur on your deſire, until you be wholly converted into the ſame deſire of being rejoyned to to that, at the loſſe whereof you ſo much repine: as Salt-peter is made uſe of to redouble the active virtue of Sulphur: which notwithſtanding its coldneſſe, ſerves for nothing but

but ſo far as the fire of the brimſtone diſſolves, and conſumes it. I know not whether my counſel will be pleaſing to you or no, but I am aſſured it will be very profitable; and that it proceeds from him who is as much as any,

*Madam,*

*Your moſt humble and moſt obedient ſervant.*

## LETTER IIII.

### *A Conſolatory Letter writen by* Monſieur Malerbe *to the Lady Marqueſſe of* Mont-lort, *upon the death of her husband.*

*Madam,*

YOu had received my Letters ſooner; had I believed you would have been ſooner capable of reading them. But I verily thought you hitherto ſo buſied in deploring your loſſe, that I made queſtion whether I might with a ſafe conſcience interrupt you; and imagined that I could not without depriving you of an extream content, endeavour to mitigate your ſorrow. But now you have had ſome leiſure to reſtrain the over-flowing of your tears, and recollect your ſpirits, diſperſed through the novelty of this accident: it is time for me by giving ſome teſtimony of my ſympathizing with with you, to avoid the evil opinion you might conceive of my ſilence; and let you ſee that if any one hath anticipated me in diligence in bemoaning

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your affliction, yet they have not ſurpaſſed me in the trueneſſe of my reſentment. I muſt confeſſe Madam, that it would be a moſt pleaſing labour unto me, to do ſomewhat which might conduce to your conſolation : Your ſad condition requires it; your qualities invite all that know you, to endeavour it, and the particular affection which I bear you ſeems to command me to do it. All that which hindereth me is, that I cannot believe that all the ſmootheſt and faireſt Oratory in the world, can be ſufficiently perſwaſive to mitigate ſo bitter a neceſſity as that whereunto you are at this time reduced, to never again behold that which you have heretofore ſeen with ſo much delight. I know that upon the like occaſions, one of the chiefeſt reaſons that are propoſed unto us is the happy condition of thoſe we mourn for. But ſhall I ſo undervalne your merit, or the love which the deceaſed Lord Marqueſſe bore unto you, as to imagine that even amidſt of Eternal happineſſe he turns his eye toward the earth, and with ſome kind of ſigh teſtifies that the joyes of heaven are not altogether ſo pleaſing to him, as to cauſe him utterly to forget the glory he had in poſſeſſing of you ? I will not deny, but that in the company where now he is, he taſteth an infinite of delights. But I know Madam, that in yours he had incomparable ones : wherefore to wiſh you to aſſwage your miſhap, by conſidering his happineſſe, I ſee no likelihood of it: and to tell you, that in thoſe things which are decreed by irrevokable Lawes, the onely expedient is to diſpoſe your ſelf to the obeying of them. I eſteem you too much above the common ſort of people

people to uſe any ſuch vulgar language to you. I have loſt ſeveral things, which peradventure were taken from me for nothing but onely to puniſh me for an evil inclination I had to love too violently. But all the remonſtrances which were made me, have proved ineffectual to me, it would ſavour of injuſtice in me to deſire a reſolution from you, which I could not obtain from my ſelf. Time which ends all things was mine onely remedy, and queſtionleſſe, Madam, it will be yours, though you ſtrive never ſo obſtinaetly againſt it to hinder it. His proceeding is ſlow, but the effect is infallible; Contribute you as much as you can towards it. I do not mean you ſhould forget your Husband; your obligements towards his whole familie are too well known to me to adviſe you to any ſuch thing, and you are too wiſe to take any ſuch evil counſel. I would have you onely debar your memorie thoſe objects, which will not ſuffer you to call him to mind without regret, The humour of melancholie willingly cleaves to thoſe imaginations which entertain it. When any ſuch preſent themſelves unto you reject them, and receive but ſuch as may ſerve for a paſtime to you. Eſpecialie Madam have a care to reap this benefit by your loſſe, that Fortune which now hath ſurprized you unewars, may find you better prepared hereafter; you are young, and conſequently may live long, it is likely this is not the laſt bickering you will have with her. Let her know, that if ſhe have got any advantage over you, ſhe muſt not ſo much impute it to her own force, as to your heedleſſeneſſe; and that whenſoever you ſtand upon your guard

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it will be in vain for her to attempt you. Consider that in your own mishap which you have alwayes neglected in others. That glasse is not so brickle, as what is most constant in mans prosperity; and that all those Epethites of Dream, Shadow, smoak and wind which we commonly give to this wretched life, are yet too Glorious titles, and high comparisons to expresse our infirmitie. It is not a thing which needs to be much inculcated, virtue being so natural unto you, and you having continually before your eyes the Countesses example, which is the best I can propose unto you. The dammage is common to you both; but the experience she hath in things of this world hath endowed her, if not with more courage; yet with more instruction to overcome her adversaries. She hath still stood upright amongst so many falls and ruines she hath seen in this unfortunate age; so that without any injurie to her we may say, she withstands this misfortune as victoriously as all the other that have heretofore assaulted her. To that I remit you, and to Gods assistance, of whom so beautified a soul as yours may expect any thing. I implore it for you with all mine heart, and beseech you Madam the same be alwayes continued in your favour as your servant.

## LETTER V.

### *A Letter of Conſolation to a Lady upon the death of her Husband.*

*By Mounſieur* Auuray.

MADAM,

I Was thinking on your victorie, and intended to write to you upon that ſubject when the new came to me of my Lords deceaſe. Truly the new did much aſtoniſh me, and I know not whether this loſſe hath not cauſed more alteration in my mind then in your houſe. In ſuch a condition when mine aſtoniſhment takes away my freedom of diſcourſe, I ought from thence to take a firm reſolution, and am ſorrie to imploy my Pen upon the reſentment of this misfortune, which I had deſtined for the good ſucceſſe of this buſineſſe of ſo great concernment, where juſtice hath ſhaken hands with truth, rather then with the power of your adverſe party. After this inconſtancie of Fortune what can I ſay unto you, onely that we muſt be diffident of it, and ſeek to ſhun the meanes of its tyrannie even in the midſt of its fawnings and treaties of Peace. Her kiſſes are alwayes contagious, and the fruits ſhe yeelds and which charme the ſight, oftentimes bring poyſon along with them. Accuſe not Heaven in this, as if it bore a particular hatred againſt you; this deadly and deplorable miſhap hath in our daies been ſeen befall the chief Crown of the world, when the loſſe of a Monarch, who could have been wiſhed never to have dyed, carried mourning into the very hear

of joy; and ended the feasts and Trihumphs of a flouriſhing State with the feares of a Tragedie, whoſe horrour is not yet forgotten. This is not the firſt time the ſun hath been overtaken with a tempeſt, and that the ſame day hath ſeen the earth in danger of burning, and of a deluge. Pleaſures laſt but a while, their beginning and ending are in a moment. The ſame hour hath ſeen Emperours raiſed to a Throne, and lying in the duſt; misfortunes take their original from Pleaſures, and oftentimes ill fortune is the daughter of an Excellent Mother. And if we will believe the Fable; when the Gods could not make one compoſition of joy and ſadneſſe, they ſet them in the tail of one another, ſo that a calm preſages a ſtorm, and an exceſſe of perfect health is a Prognoſtick of a great ſickneſſe. It is an old truth, for which we are beholding to ſome curious mens obſervation, That the verie ſame motions of the Muſcles and Nerves cauſing man both to laugh and weep, do mark upon his viſage annoyes and contents. Although all dayes be Brothers, yet you ſee but few like one another, and therefore the laſt day muſt be the Soveraign Judge of the life, and give the Sentence of good or evill. The manner after which we are borne, doth not ſeem to give us a taſt of continuall Pleaſures upon earth, they are waters which alwayes run, yet are ever verie pure. We find cares amidſt flowers, and manie times Poyſons are mixed with things neceſſarie for mans ſubſiſtance, thorns and Plants which bear Poyſons, bloſſome as well

as the reſt, and we find dangerous ones very like thoſe that are Salutiferous, as it were purpoſely to deceive us. No man breathes but at his firſt comming into the World, and never a Hiſtory makes mention of any more then one man, that came laughing out of his Mothers Womb. Doubleſſe Nature can beſtow no worſer a gift upon us, then a long life, and can do us no greater Courteſie, then to take us quickly out of a place, from whence all the Elements ſeek to drive us out. Heaven it ſelf hath made three parts of the earth inhabitable for us, by reaſon of the exceſſive heat and cold of the Zones. The Sea ſteales a great deal from us, though its thefts be not ſo well known unto us: and all is but to make man know, that he ought elſewhere to ſeek a place leſſe ſubject to changes. We have ſeen both happie, and wretched men cut off the thred of their life, to hinder the changes of fortune. Witneſſe thoſe drinks ſo carefully preſerved in ſome Cities, where there were Judges made a purpoſe to give Poyſon to thoſe whom their miſeries obliged to ſeek after death. I have obſerved ſome that have ſhed tears upon infants Cradles, and rejoyced at their Funerals, and over their Graves. They neded no comforters, for the very thought of theſe adverſities man is ſubject to, cauſed them to be better contented with their laſt, then with their firſt day. And I profeſſe, I well approve of that ancient Cuſtome which regulated the mourning of afflicted Perſons, agreed reaſon with piety, giving them liberty to ſigh, and

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preſcribing them a time to ceaſe, and return to the former condition, wherein grief had ſeized them.

This leſſon is ſo well known, namely, that we are born to die, and we have ſo many, and ſo frequent examples thereof, that he would be eſteemed a mad man, who ſhould think himſelf to be immortal But when I conſider that we muſt ſleep, if we will live, and that reſt is not leſſe neceſſary then food; I find it moſt ſtrange, that life cannot ſubſiſt without the Brother of death. Theſe are Lawes to which our conditions are ſubject, and which ought to be a comfort to us, ſeeing they are every where inviolably obſerved. It is an eaſie matter to overcome grief, againſt which, patience never takes up Armes, but it overcomes it. This vertue ſhines more in ſuffering, then in reſiſting; and its ſtrength conſiſts, in acquieſcing to an evil which we cannot withſtand. It hath cauſed ſometimes a dew to be found in the middeſt of fear, and hath born the ſouls of Saints thorow a torrent of Torments. It can give a fair outſide to bondage, and draw comfort out of the reins of Families, and ſeek fruits of life even in the very boſome of death. Nevertheleſſe, I will not denie but this was an incomparable miſchance, and that the Death of my Lord your Huſband, even half laid you in the Grave: Your grief is juſt, and it is the leaſt thing your Soul can do, to diſcharge its ſorrow by the tears of the Eyes, cauſing its Servants to mourn for ſo great a loſſe.

But I must likewise believe that having satisfied the first resentments of nature, you will renounce the benefit of the Law, which grants women a year to mourn for their Husbands. Truly I see not any so, but I attribute the violence of their extasie to their ordinary weakness, and it were a great cruelty to forbid them that ease of mind which is so habitual to them; for as the rain appeases the wind, so tears do calme our sighes. But when I again consider how your bodie onely participates of your sexe; and that one may observe such resolutions in you as may shame the greatest courages, I may justly boast of having found that woman of valour which the Scripture makes so hard a taske of finding. One should much wrong your constancy to offer it weapons. These who know you will let you alone, knowing you will overcome in the fight, and that grief is not able to give you any wounds for which you cannot find present remedies. Your vertues which are all Cordial, and predominate, will quel fortunes insolency, and make it a slave to your will. Why should I lie? If you were lesse vertuous, this long separation might have filled your soul with trouble, and much disordered your humours. But you know that afflictions are of several tastes, as the red waters of Egypt, which seemed most pleasant to Gods people, and were very hurtful to their enemies: so that your patience in bearing what heaven inflicts upon you, is an assured sign of its love towards you. Though honours and pleasures may raise us to a degree of eminency, which may cause us envy, yet they are not the surest way to the habitation of glory; we cannot

not so easily discover heaven in a country full of mountains, as in a plain and Champion place; and delights are like clouds, which cause night at midday. He that had his sight restored him by the gall of a fish, and he that died with tasting a little hony, may be sufficient profs to us of this truth. But my fear of troubling you with tediousnesse causeth me to abstain, and burie in silence those many examples I could produce out of Scripture, how divers sorts of griefes have been cured, and finish this discourse, wherein having to do with such a generous soul as yours, all I could say would prove unprofitable, were it not a desire to confirm unto you that I am,

*Madam.*

*Your most humble and obedient servant.*

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## LETTER VI.

### *To* Monsieur de Termes, *upon the Death of his Son.*

*By Monsieur* Mal-herbe.

*Sir,*

I just now received advice of your Sons death, and he that brought me the newes, put likewise this vanity into my head, that of all those who might upon this occasion seek to comfort you, I should be the man whom you would most willingly hearken to, and had most power of you. Sir

there was never ſo bad a Father, that felt not ſome grief at the loſſe of a Son, were he never ſo vicious; wherefore having alwayes known you to be of a very good nature, and your Son full of moſt amiable qualities, I cannot chuſe but confeſſe, that you would ſeem to be very inſenſible, if you ſhewed not a touch of lively grief in this new, and unlooked for diſaſter. Friendſhips begotten by opinions begin lightly, and end in the ſame manner. Thoſe which ſpring from Natural affection, take ſuch deep root in us, that nothing but a prodigious violence is able to pluck them up. But Sir, when you have done all you can, given your ſelf over to diſpair, and to pleaſe your grief, diſoblige all thoſe who have intreated you to be a little more ſparing of it. Queſtionleſſe time will work that upon you, which reaſon could not obtain from you. You have had a great loſſe, I confeſſe it; and it would be a moſt injurious complement, to ſeek to mitigate your complaints, by Calumniating his merits for whom you grieve. But what pretence could you have to perſwade you that you ſhould never loſe him. I have heard of ſome perſons, and families, to which God hath granted many extraordinary priviledges, but to never die, is a priviledge I could never yet hear was granted to any man: Look upon all thoſe Illuſtrious families you know, and ſee if you can find one that hath not ſhed tears upon the ſame occaſion you now do: Let us lay aſide private conditions. If there be any in the World that favours of greatneſſe, it is at the *Louure*. Yet notwithſtanding (omitting things paſt) do we not ſee at this preſent

ſent our good and beautious Queen mourning for the death of the King her father? A father who loved her incomparably; and a King, who had little leſſe then the fourth part of the world, within the extent of his Dominions. No, no; Death is not an enemy to any one particular Nation or Family, but to al Mankind, and as there is no remedy againſt its neceſſity, ſo its rigour ſuffers no exception. As often as we ſee our neighbours doores hung with black, ſo often are we warned that ours may wear the like garment next.

I know you will ſay, that by order of Nature, the father ſhould dye before the ſon; it is the fathers and mothers common Language. But to what purpoſe would one have death follow the affections of Nature, ſhe profeſſing her ſelf to be in the world for no other end, but onely to ruine it? Years are all compoſed of twelve moneths; It is a bound to which they alwaies arrive, but never go beyond: Our lives are not alike; their length is meaſured by the will of him that giveth them. He gathereth the fruit while it is green; He ſtaies till it is ripe; He lets it hang while it is rotten: whatſoever He doeth, the Creatures owe this ſubmiſſion to their Creator, to believe he doeth nothing unjuſtly. He doeth no wrong, neither to them he takes away young, nor to them whom he ſuffers to grow old. To ask why he doeth things with ſuch diverſity, is to queſtion that which peradventure we ſhall not be reſolved of untill we come to a place where there is a greater light: now we are in ſuch a darkneſſe as renders all our curioſities unprofitable. There are Plummers to ſound the deep

deep abyſſes of the ſea, but none for Gods ſecrets. Beleive me, and put this trouble out of your mind; it cannot ſtay there without diminution of your honour: You have rendred due obſequies to that Son which you have loſt, think now upon them which are left you. They are branches of the ſame ſtock, and give you the ſame hopes; takeyou the ſame care of them, and live to aſſiſt them. I conjure you to it by that Charity, which is the cauſe of your ſorrow, and by the extraordinary affection you alwaies did bear to your wife. You are bound to give her all good examples, give her this, to conform her ſelf alwaies to the will of God, and take heed leſt if you ſhould grow obſtinate in grieving your ſelf; ſhe who is of a ſex where tenderneſſe of heart ſeems to be commendable, ſhould grow to ſuch extreams, as might add a ſecond misfortune, to this which is already befallen you. Finally, Sir, remember you have a Brother, whom not onely ours, but all other Forraign Courts hold to be a Mirror and pattern of Vertue: You are bound to him as much as you could be to a Father; Bear him that reſpect, to think that whatſoever Fortune takes away from you, if ſhe ſnatch not him away, you have enough. You were alwaies ſo addicted to glory, that when *France* hath been without jarrs, you have gone into *Holland* and *Piemont*, or any where, where you have heard of Wars, to go in queſt of it. Let none therefore have occaſion to ask you what is become of your courage. Victories which we obtain from our enemies are never ſo far our own, but that we owe part of them to Fortune, or to ſome aſſiſtance we have had elſewhere. Thoſe which we lawfully call

call ours, and wherein no body can claim any ſhare, are the Victories we get over our own Paſſions, when in deſpight of them we keep our minds undiſturbed, or ſet them again at reſt, if any troubles have ſtirred them. I am not ſo ſtupid as to imagine to tell you any thing you know not far better then my ſelf. But the inclination you have alwaies had to eſteem me more then I merit, and to love me better then I deſerve, obliging me to render you all manner of ſervices I am able. I thought I could not without a brand of manifeſt ingratitude, but contribute ſomewhat towards the eaſing of your grief. If I prevail I hit the mark I aim at; if not, I ſhall at leaſt have teſtified how much I valew your favours, and how much I deſire to continue your love and remain,

*Sir,*

*Your moſt humble and moſt obedient ſervant.*

## LETTER VII.

### *To a Magiſtrate upon the loſſe of two of his children, who dyed of the Peſtilence*

### *By Monſieur* Auuray.

*Sir,*

I Come alone after your crowd of friends which I have ſuffered to go before me, to ſpeak with you apart. I imagine they have found you more conſtant then *Tiberius*, who himſelf made the Funeral Oration upon his ſons death; and that they came from your houſe full of amazement to ſee you

ſo

ſo reſolute and undaunted in the midſt of a ſtorm, as if you were the maſter of it; Yet ſuch a Popular misfortune be falling your family, cannot chuſe but ſometimes give you ſad and troubleſome thoughts, ſpight of al thoſe great buſineſſes which attend your place. The ſorrow which *N.* conceived, making me to judge of the greatneſſe of your grief, obliged me at laſt to witneſſe it ſome way unto you, & ſhew I ſuffer with you in an evil, which by reflection is ſo common unto us. And if I have hitherto deferred it, it was to let time give your firſt wound the dreſſing, fearing to fall into that Sophiſters Error, who unſeaſonably prevented a Treatiſe of Juſtice unto the Emperor when he was employed in Martial affairs, and thought nothing unjuſt, but what reſiſted him. Now ſeeing I can no longer delay it, I am reſolved to ſhew you an operation of Spirit, wrought by the death of your children, and ſtrew (as well as the reſt) ſome few flowers upon their graves.

But ſeeing few words muſt be uſed to great griefs, as well as to mighty Kings, and that a ſolitary ſilence which continues them, is more acceptable then the converſation of men, who ſeek to divert them. I had almoſt laid away my Pen, and ſhaked off the deſign of writing to you. I fear my reaſons will add to your ſorrowes and the force of Love, deceive my hope of moderating your grief. If my duty did not oblige me to witneſſe the reſentment of all thoſe who belong unto you, and are oppreſſed by the ſame ſadneſſe, I would have forceaſed writing upon a Subject, wherein you are able to inſtruct others; and make books in which even Philoſophers might finde matter to comfort them. You need not read St. *Auguſtine* nor *Seneca*

to

to mitigate your grief, you draw comfort from your ſelf, and the leaſt of your vertues is ſufficient to heal you. This adverſity, to ſpeak truth, is not one of thoſe which ſurprize the ſoul onely, it ſeizeth upon the ſenſes, and ſo diſturbs the whole inward man, that the outſide preſently bears the marks thereof, and the body falls into a languiſhment which leaves it without any other motion, but that which ſighes force it unto. I queſtion not but you are ſubject to the ſame motions as our Saviour was (in his Humanity) for the death of *Lazarus*; but I likewiſe believe you have not been long without that moderation which Heroick Spirits, like yours, ſhew as well in adverſity, as in proſperity. The firſt motions are free, and owe no tribute to reaſon, but though we ſuffer them to come, we muſt not follow them; we muſt therein do like thoſe mighty Rivers, which run into the Sea, without mixing with it: imitating the Bee which gathers Hony out of bitter Thyme. Grief is a natural diſeaſe, whoſe cure is not deſperate; ſometimes it is ambitious, and ſeemlineſs only obliges it, to cloath it ſelf with ſuch ſad appearances as cauſes us to look pale and wan. It is a Domeſtick enemy, ſo much the more dangerous, becauſe it hath a pleaſing and alluring look, and puts on ſometimes the habit of Vertue to deceive us, like unto thoſe moving fires which light us only, to lead us to ſome precipice. And as Comets ſhew bigger and fairer then any other Stars, yet never preſage us any good.

It is a Poyſon which works ſtrongly if not carefully lookt to: a Paſſion commendable but for a time. We ought not to be inſenſible, and receive blowes like

a ſtone which hath no feeling. Wiſdom hath precepts that are not barbarous, it prohibits not the uſe of teares; but cauſeth reaſon to follow cloſe after, t othe end that fair Light may diſperſe all the clouds and tempeſts ſtirred up in the moſt abject, and weak part of man, common and vulgar ſouls waite upon their griefs ending: while it is proper to great courages to ſtop their courſe.

Of a truth, the exceſſe of an abundant love (ſuch is a fathers) hath great priviledges, it is above the Lawes of conſtancie, and tramples over reſpects, and dignities. Have not Senators ſometimes wept for their Children as well as you? and have not blushed under their Purple Robes to ſhed teares at the end of their lives. In a word, wiſe men who give examples, govern the world, and follow the beſt opinions; Would hold all thoſe to be cruel, which do not as you do, upon the like occaſion as this you mourn for. If that Sect were now living, which was ſo great an enemy to all motions of Love, I think it could hardly find any remedies fit for your grief, and would queſtionleſſe confeſſe, that if all children were ſuch as yours, their fathers grief for the loſſe of them would be moſt juſt.

Beſides Sir, I come not to ſurprize the reſentments of your ſoul, nor to rob your heart of that tenderneſſe which piety requires of it. Contrary wayes I come to joyn my ſorrow to yours; and if the dead have any feeling or knowledg of the plaints the Living make for them, I offer my mouth, mine eyes, and Pen to bewaile the loſſe of your children, ſo long as I live. Alſo you muſt

conſider?

consider Sir, that if they died young, their old age was arived sooner then other mens, they have lived as long as they ought to live; and he dieth not soon, that could live no longer. Howsoever they were come to the end of their race: and that Supream Judge, from whose sentence, there is no appeal, had so appointed it. We ought rather say, their life is ended, then interrupted; for their Death was no way hastened by this accident, seeing their life was there to have a period. When fruits are ripe in the spring, we must not stay till Autumne to gather them; and it would be the losse of them so to do. Besides, the faireſt things last leaſt time. The same day, sees the Rose flouriſh and die, and man who is the rareſt peece of Gods Workmanship. and the chief parcel of the World, lives not so long as Stags and Oakes: the fire goes out sooneſt when it flames moſt, and the little lastingneſſe of it, is a sign of its vivacity: When things are come to that perfection, that they can neither increase nor diminiſh, they muſt end.

Finally Sir, it will appear that your tears are not acceptable to those for whom you shed them, and that all the World finds fault with you therefore. Fortune, and you vertues have placed you in so Perspicuous a light, that all your actions are known: Men often look upon you, and obſerve even your eyes, so that the very time of your griefs ceasing will be noted. The place you are in will not afford you leiſure to do it. You muſt lay aside your own intereſts, to follow the Common Wealths; and moderate your tears, to stop those wretches lamentations who caſt themselves at your feet: so that

that they expecting from your mouth the end of their misfortunes, you have not time to think on that which is now befallen you. Besides, if you had begotten immortal Children, you had not lost them; Whereas subjecting them to the lawes of nature, you ought not to find it strange if they be dead. Trouble not your self therefore, if their day of Triumph hath so close followed their birth-day, to arrive to which we daily cruciate our selves. It is no newes for the Tree to outlast the fruit, and Children to arrive to their last home before their Parents; where good things and the object that gives them are Eternal. If they have lived but a short time, their Crown will be no lesse beautiful, being purchased by that blood which redeemed the world. You need no Revelation to perswade you they are in happinesse; God took them in their age of innocencie, for fear lest evil should deface those beauties which are requisite in those that behold him. So that weeping for their death would be as much as grieving; for that at which the verie Angels rejoyce, and to be sorry they are in companie with those who daily converse with us, and are employed for our defence. Death hath not offended your love, seeing that having set them in a place of Glorie which is to be envied, it hath made them more amiable. If the King would have your picture in his closet, were it not as great an honour as could be done to you? And if God takes two of your children who are your image, is it not a sign he loves the same thing as you love.

It is questionlesse, a great testimonie of his affection

n to ſecure your wealth, and ſet your deareſt treaſure out of danger. Afflictions are Gods favours, but all men are not capable of receiving them. They make a man perfect; as a workmans Chizel finiſhes a Statue by carving of it. Fire increaſes and mounts higher, when it is agitated by the wind, & gains force by its contrary. The flint yeelds no fire unleſſe it be ſmitten, muſical inſtruments yeeld beſt harmony, when they are ſtrongliest touched. In a word, Laurels grow not in womens arms; Nor within our houſes. That peradventure which toucheth you moſt is the kind of death which hath ſnatched from you theſe ſpringing flowers; but yet you have here alſo wherewithal to comfort your ſelf; ſeeing two great and mightie Princes, who were both juſt and potent died of the Plague at the ſiege of Jeruſalem; and that Alphonſo King of Spain, and Marcus Antonius, who was the ſon of a Conſul, came to the like end; an evident teſtimony, that great men herein have no more priviledge then others, and the moſt contagious diſeaſes reſpect neither the purple of Kings, nor the Philoſophers habit. It was the ſcourge which David made choice of as the mildeſt. Deſiring rather to die by Gods hand then mans. Grieve not becauſe your children enter into Glory at the ſame doore as Lewis did, who gained heaven, while he was about the conqueſt of the holy Land, and leaving them in their repoſe, look here below upon the hopefulneſſe of your two eldeſt; they are thoſe will make you live after death, and will themſelves grow old in offices, that enſuing times may not have leſſe happineſſe then ours, and they yeelding you Nephewes, your Familie

may have men as deſerving as your ſelf to ſerve the the ſucceſſors of this Crown.

As for my part, Sir, ſince it is our families hereditarie right to yeeld yours ſervants. I ſhall more eſteem of your ſucceeding my Parents in their deſires, then in their wealth, and will alwais ſeek opportunitie to be as they,

*Your moſt humble and moſt obedient*
*Subject and Servant.*

## LETTER VIII.

### *To a Father upon the loſſe of all his* Children.

### *Written by Mounſieur* Auuray.

SIR,

THere muſt be ſtrong reaſons to comfort a man in great afflictions, and I having but weak ones, would not ſo much as have thought upon bringing you any remedies: but that I knew you had at home both better and more preſent. My chiefeſt deſign is to endeavour to make you break that deep ſilence, which hath made you ſo ſolitary, that one would imagine death had at the ſame time taken away your ſpeech, when it ſeized upon your children. This laſt which you now have loſt, and ſaw but clay enough to make it a Chriſtian, and place it in the number of the Elect, hath queſtionleſſe touched you more to the quick then the other, having almoſt committed a parricide in its birth, by depriving her of life who gave life to it.

I

I am ſure it put you in mind of the others you had loſt, and renewed the former teares which you had ſhed upon their tombes. Yet what would you ſay, if I ſhould fall to reproving inſtead of comforting you; you loved your children, and now you grieve for them: muſt one grieve for love? Grief hath this great evil in it, that it is not onely unprofitable, but ingrateful, ſeeing when we have grieved to the utmoſt, we reap nothing but annoyance by it, and it takes away from us the remembrance of thoſe contents we formerly received. It is me thinks, too ſtrict an injoyment of things, to eſteem only the preſent, and ranck thoſe that are paſt in the number of thoſe which never were. Joyes for what is paſt, and hopes of what is to come are but affected things; yet yeeld no ſmall content. Expectation of good, & the remembrance of that which we received two years ſince, pleaſe our mind after their own faſhion. It is true that the future is not ours, but that which is paſt God himſelf cannot take away from us, and cauſe us never to have been happie after he hath once made us ſo. Our mind is not like the Danaides Sieve which never could hold anie water, after pleaſures are once entred into it, it lyeth in our power to retain them there, ſo we have never ſo little memorie.

How manie great Perſons have ſeen their children go before them, and never ſo much as altred their countenance? How manie have been known to dry up their Teares, at the fire which turned their bodies into aſhes. And from their funeral Pile go to the Senat, to accuſe vice and

defend vertue? Besides you daily go on the same way they wen, have but a little patience, and you shall see them again never to lose their company. Think not time long, you are running after them, and time which must end your grief, brings you along as fast as you can, to the place of their abode. Are you not sorry they have out-gone you? To complain because they are dead, is to bemoan their too quick arrival to the Harbour. After we come into this World, there remains nought for us to do, but dye, and we come into this life, but onely to go out of it. Of all what must befall us, nothing is more certain then death, and we complain of a thing wherein no man as yet was ever deceived. You will tell me they died young; and do not you know, that those who live longest, sometimes live lesse then others. Experience hath truly shewed us, that those who passe over many years, endure not lesse crosses, and hinderances. Life of it self cannot be taken for good nor evil, it is rather that which makes you taste of both.

It is true, they might have performed wonderful things, following your examples and instructions; but who knows whether they might not have taken after the greater number, which is not of those who are good. If we well consider, the evil inclinations and habitudes of youth in this age, children give us more cause of fear, then of hope. Yet I do not intend you should be made of Bronzo or Brasse, and that you should in this case weare the same visage as when you are deciding of controversies, and judging between parties:

ties: nor that you ſhould have your love queſtioned; Looking upon this diviſion of your Family, as you would behold the Funerals of ſome unknown Perſon. The dead will be otherwiſe looked upon then the living, and ſeeing thoſe prettie mouthes now ſilenced, which were wont to yeeld you ſuch pleaſing entertainment, thoſe eyes cloſed that caſt ſuch tender Glances upon you, and thoſe delicate Hands cold and languiſhing, which gave you ſuch loving applauſes, if your ſpirit ſhould I ſay, calmely behold theſe ſad accidents, it would be a ſign rather of ſenleſſeneſſe, then of vertue.

When tears eaſe us, we may let them diſtil without reproach: we muſt ſuffer, not command their guſhing out; we ſhed them through affection, not for faſhion ſake, women weep naturally, and the moſt inſenſible for imitation. Eſpecially it is a meer folly to be inſtructed therein by examples, and follow any other motions but thoſe of our own hearts: it is ſufficient to be ſad for our ſelves, without imitation of anothers grief. Sorrow that is not Hypocritical alwayes hides it ſelf internally, and dares not ſhew it ſelf abroad, for fear of being diminiſhed: that ſeeks ſpectators, and ſhewes it ſelf in Theaters, is never Cordial. Some will ſeek to gain reputation by their tears, and make themſelves ſad a purpoſe to be commended for it. Yet while they ſeek to reape credit by ſo bad a cauſe,

they do not perceive that the people which sees them, make their wry mouthes, holds them effeminate if they shew too much resentment, and cruel if they seem not to be moved. Let therefore reason guide us, not fearing that she will appose natural necessity: when we are smitten in the right place, questionlesse she will yeeld, seeing she approves of tears in Magistrates eyes, who are both States-Men, and Fathers of a Family. There is no vertue that takes away our senses, wise men enjoy sorrow as well as other men, but their spirits bears it in another manner then vulgar people do. Temples which may molest a pilot, do not take away his courage; his vertue his is in a calme amidst tempests, his body may be sometimes carried up to the starres, and sodainly again down into abysses; he must follow the motion of the waters and vessel; Let the skie fall, the earth rise, and let the whole World be turned upside-down, his mind will never be disturbed. I confesse there is more pleasure, in making known ones vertues, and shewing moderation in good, then in bad fortune. *Phidias* was admirable, even when he wrought in baseſt and most abiect materials; yet not comparable to what he could perform upon *Ebon*, *Alabaster*, or *Marble*: he did all things perfectly well, as far as the subject he wrought upon would permit, but his richest Peeces were alwayes the rarest: And to speak truth, vertues are more resplendant amongst riches, then in povertie, Gold conduces much to the setting forth of a Diamond, it is easie to do well amidst roses, then among briers, in ones native Country, then in banishment

niſhment. This is all Sir I intended to ſay to you concerning your loſſes, and of your vertue which are both incomparable; and whereas many do bemoane, ſo they alſo admire you: and your conſtancy cauſes as much aſtoniſhment, as your misfortune. I know ſome, who ſeeing your ſufferances, are more touched with envy, then compaſſion, and would not, paradventure refuſe to fall into the like diſaſter, if they were ſure to appear as couragious, and conſtant as you do. I conceive you have ſome joy mixed with your diſpleaſure, which moderating it, hath given me leave to expreſſe unto you the duties of,

*Your ſervant.*

## LETTER IX.

*To* Monſieur des Hameaux, *chief Preſident of the Court of Aſſiſtants in* Normandy *upon the Death of his Father.*

*By* Monſieur de Boys-Robert.

*Sir,*

I Have not ſhewen my ſelf ſo ready to condole with you, for the death of your Father, as I ſhould have been, believe not though I beſeech you that I have had leſſe reſentment of it, then any of the reſt of your friends; and amidſt the reſpect I bear to your juſt tears, impute my ſilence onely to diſcretion. I believe verily, that I have been more touched with this loſſe, then any of thoſe who have written to you about it, ſeeing I have felt that

grief in my heart, which they peradventure wore but at their fingers ends. But when I considered the continual and extream pain he lived in, whom you now mourn for; I thought it had been more convenient to pity his too long and troublesome life, then lament his death which hath delivered him out of a great deal of misery. Had he left you in years, wherein his direction had been yet needful for you, and that he had not arrived to that age within which mens longest life is bounded, yet I should not have needed to trouble my self to seek out expressions to comfort you, knowing your spirit so well as I do, for I know lesse then you have, would be of force sufficient to encounter with the greatest evils. But God be praised you have gone thorow all those degrees of Honour that were requisite for the raising you to the eminency of his place; and death (which in all likelihood, should long before have seized on him) seems to have favoured his designs and your expectation, by giving him as much time as he desired to put it into your hands. Now that you are heir of his Wealth and Honours and out of that trouble which his perpetual sickness caused to your mind, and at six and twenty years of age possessed of one of the chiefest Dignities of our great Province: should not I be ridiculous, if I did bemoan you: and you unjust to exceed in grief for him, whom your vertues cause to live again? For my own part, I do not believe you needed any mans advice, to resolve your self against this losse, and that your own reason hath furnished you with as much assistance as you could have

have desired from your friends. If I had written any sooner, while your grief was yet fresh, I might have drawn some sorrow out of our common resentment. But I know you would not willingly have me offer violence to my Pens freedom which onely delights in pleasant subjects. This is all the excuse I shall make for having so long deferred this testimonial of the duty I owe you. Assuring you Sir that I am,

*Sir,*

*Your servant, &c.*

## Letter X.

### *Of Consolation to the most Illustrious Lady Marquesse of* Chaumont *upon the death of the Earl of* Tournon *her father.*

### *By the Lord* Riolant.

Madam,

I Marvel not, that the rarest wits (though in that most ill advised) have gained no other reward or recompence for their watches, but an extream displeasure, for having been unwelcome guests unto you. It was an importuning, and displeasing of you, or rather a kinde of Tyranny, under the pretence of Friendship, to seek to make you impassible in a grief, which would turn to shame if it were not felt.

Not

Not but that their writings might have forced even ſorrow it ſelf (if it could have rid them) to have taken comfort; But becauſe your grief (at that time having predominance over all other Paſſions) could not have yielded to any reaſons that would have preſumed to preſent you any comfort. Thoſe Swan-like notes are yet harſh in your ears, to which nothing ſeems ſo pleaſant as thoſe birds tunes which preſage death. This advantage perſwades me, that my voice will be as acceptable as theirs was diſpleaſing to you, for it proceeds onely from that ſadneſſe which poſſeſſeth you. It hath forſaken and quitted thoſe hardned, or rather inanimate bodies, which would, or could, endure to ſee your eyes without tears, your breaſt without ſighes, your ſoul without ſorrow, and your tongue without laments, having had ſuch a loſſe, as no diſaſter can now befal you, that may be compared to it. No Madam, let no ſuch pittileſſe gueſts be welcome to you. Let your Cabinet door be ſhut againſt them, ſeeing that grounding themſelves upon the opinion of thoſe unnatural Philoſophers, who totally forbid their wiſe men the uſe of ſighes, theſe would be as barbarous as they in hindring yours. Yet I believe not but ſeeing you a fatherleſſe daughter, they would be more pittiful then their Sect permits them, and forgetting the care of comforting you, would help to bemoan your loſſe. Their ſouls were they never ſo obdurate, would learn to become ſenſible, and their eyes void of all moiſture, would find the uſe of weeping by your example. Weep boldly then, ſeeing none is againſt the delight you take in mourning, and ſeeing that even Vertue

Vertue it ſelf approves of thoſe Laments which are expreſſed upon the firſt commotion of Nature. Weep Madam, ſigh and be ſorrowful. Sadneſſe cannot be exceſſive in ſuch an evil, and nothing ought to hinder you from it, ſeeing your grief will yield you ſome kind of pleaſure. Oh how happy ſhould I have eſteemed you in your misfortune, if your Honourable father had been endowed with leſſe perfection, that he might have been leſſe lamented. But the *French*, and all ſtrangers confeſſe, that *Europe* hath not eyes enow to weep for his loſſe, nor ſtreams of tears enough to expreſſe their grief, which notwithſtanding is not great enough to equal their misfortune.

The peoples ſighes are doubtleſſe extream, the Great ones laments exceſſive, and yours beyond compare. But let you and them mourn for him as much as you can, or will, yet can you not do it as much as he deſerves: and he that would diſpleaſe you beyond meaſure need but to adviſe you to not be afflicted. Yet if I perſwade you to tears, I mean they ſhould be tears of compaſſion, and not incompaſſionate, I would have your courage ſtricken, but not overthrown: your ſpirit moved, but not tranſported; your ſelf wounded, but not conquered; not exempting you from the Commotions and troubles of the mind, but wiſhing you to regulate and moderate them by reaſon. The ſenſe which you have of ſuch a loſſe authorizeth your tears, but Vertue forbids you the exceſſe of them. Forget nothing of that which your duty and misfortune obliges you to; but yet do nothing which may call your conſtancy in queſtion. Take heed

for

juſt actions. Think not Madam, that I mean to dry up your tears, I will but wipe them off, and if I thought they could revive your father, I would deſire of heaven they might never ceaſe. But nothing leſſe, for death is never a whit more pittiful. Alas! if that could be ſatisfied with tears, how many gallant warriours think you, who dyed at the ſiege of Troy, would have been revived and gone into *Greece*, to ſee their mothers and wives, who wept and lamented them ten years: Forgo then your complaints, which, unuſeful to any good end, work nothing but evil. Submit to ſuch accidents which cannot be remedyed, ceaſing to look after that which is not to be had. Would you have it ſaid you will hate your ſelf to gain the glory of having conſtantly loved another? But it would indeed be hating, and not loving of him, to wiſh him upon earth again to endure the diſcommodities of a troubleſome life.

Would you have him hazard Eternal bliſſe, to regain infallible unhappineſſe, and ſeeing himſelf ſecure from the malice of Fortune, Men, and Death, again return into thoſe fears which are inceſſantly cauſed unto us by theſe three enemies. It were a kind of madneſſe perpetually to afflict ones ſelf for him who ſhall never ſuffer again: and as it is cruelty to weep for none, ſo it is envy to weep for one that is in happineſſe.

I would continue in relating to you all the reaſons which are uſed upon ſuch ſubjects; were it not that abuſing your patience I ſhould offend the excellency of your Rare Spirit, endeavouring to

to entertain so great a thing with such weak Discourses, and with Vulgar Consolations, mitigate such sensible resentments.

It is true, your grief is too strong to be cured by weak remedies, and my wit too weak to give you reasons to lessen it. Yet I will not stop in so fair a way, seeing you have means sufficient at home to facilitate your perfect cure.

I pray, Madam, let me ask you, whether it be the grief of being separated from your Deceased Husband which Torments you, or are you troubled by reason of the sorrow he might feel for abandoning of you. You will surely answer me, it is both, and I confesse, I verily believe it. VVhat a father was it? do you see him come out of his Grave to comfort you, and tell you that he dyed most contentedly, having left his good daughter (for so Madam he was accustomed to call you) Wife to one of the bravest and wisest Lords that ever FRANCE bred, and to have seen you not onely a Wife, but also a Mother, and a Mother to three young Lords, who will one day be an assured, and Honourable staffe of your old age, and to him a Memorable Posterity.

But seeing your plaints have been permitted you, and that after your weeping you must at last be resolved, yield unto your self reasons of Comfort, as you have been curious in finding out such as might authorize your grief.

You will questionlesse answer, you expect them from me, seeing I have voluntarily offered my self thereunto. I will Madam, and you must

must suffer me to tell you that the losse of a father, especially of such a father as yours was, is infinite: Yet you ought to consider, that we must dye, and that it is the condition of all humane things, but especially of rare and beautiful ones; that Lillies dye as soon as they are born, and Roses wither as soon as they are bloomed. You will surely acknowledge, that it is more necessary for men to dye, then to be born, and that consequently, grief grounded upon the decease of any is unprofitable. But are not you like one of those Physicians, who when they are in health have store of remedies for all manner of diseases? But being sick they know not where they are, they are blind in their own disease, and are forced to send for others of their own profession. No Madam, your soul is too strong to be so cast down, and too couragious to yield to afflictions. I know you grief is great, but I likewise know it is not so obstinate, as to not yeeld to your own remedies. That is to look upon the favour God hath conferred upon you, in not causing you to feel that sorrow which commonly is inflicted upon those whom newes is brought from far, of their parents decease. I beseech you Madam, consider what a content it may be to you to have tried all manner of remedies for his recovery, & have omitted nothing that a Daughter could do for the prolonging of his life that gave her hers. What happinesse, what favour and content was it to have him die in your armes, with so many rare expressions of words, of Zeal towards God, and prayers to obtain forgiveneſse of those (if any) whom he had offended? What happinesse

was

was it also to not have been affrighted with hearing him dead, fainting with wounds stifled under a heap of dead bodies, trodden to pieces under horses feet, his sword in his hand, harbouring revenge in his soul, Oathes which rage in such occasions puts in mens mouths, without the honour of a Tombe, lying at the mercie of fouls, and beasts, and void of trouble to seek out his bodie in a field of battail? Who would not then blame your tears if they continued, and who could maintain them to be just, if they had no ends: They would not avail him for whom you shed them. You could not move the destinies with your teares and complaints; they have no ears to hear, nor eyes to see you. If they had either, their pittie, though mercilesse, would force them to grant you that which once they granted to Orpheus, and then again would you fall into that trouble which he was not able to avoid; being forced to weep again for that which you would (as he did) lose again, there remaining nothing to you of your enterprize; but the reloſing of that which you could not keep. And if they had both eyes and eares, and that they should once more for your sake break their lawes, what could you hope to gain thereby, seeing heaven hath possession of that which you desire? See what would become of your reputation, if you should alwayes mourn for that which ought not to be mourned for, being the lawes of life oblige and bind us to the lawes of death. And death is as well an eternal part of our selves as life, which doth but onely guide us the way to death, and without death we could never attain life. So Madam,

dam, I am assured your thoughts will be alwayes framed by wisdom, and your actions will not give your virtue the lye. And as Eumenes said, he would never acknowledge any to be more mightie then himself, so long as he had his sword in his hand; so you will not be overcome so long as you have your own reasons assistance. All those considerations make me believe, that your grief will be to your soul, as rain is to Scarlet garments, which it wets but never discoloureth, and promise me that these discourses will do no more to you then the self rain doth to Rockes, washes their outside, but never wets the inside of them. I will therefore end Madam, and for a last comfort which comprehends all others, conjure you to confirm your self unto the will of God, from whom depends all our rest. I as much desire him to assist you, as I wish these lines may be pleasing and irreproveable witnesses unto you, of the service which I have vowed unto you, being,

*Madam,*

*your most humble, and most obedient servant.*

LETTER

## LETTER XI.

*To the Lady Princeſſe of* Conty *upon the Death of her Brother, the* Chevalier de Guiſe; *Which was killed by the breaking of a Cannon he ſhot off.*

*By* Monſieur de Malherbe.

MADAM,

BEing hindered from coming to St. *Germain* by ſome affairs, yet deſiring to not fail in my duty, I daily inquire of your health: My manifold obligements make it dear unto me, and conſidering in what ſad condition your went away from hence by reaſon of the ſad meſſage you received of the death of your Brother, I fear time, though never ſo good a Phyſitian, hath much ado to give you any eaſe. All I can hear is, that you ſigh at St. *Germain* as you did at *Paris*, and that all ſorts of objects cauſe you to renew your complaints, that Conſolations are no welcomer to you then they were wont. And finally, that you are in a man the ſame as you were the firſt hower this doleful news was brought to you. I know Madam, that by condemning your tears, one would ſeem to ignorant of the greateſt reſentment that Nature can afford. Other paſſions are limited within ſmall bounds, which if they go beyond never ſo little, they exceed good deportment, that of love is extream laudable when it is extream violent: and I

confeſs, that if hitherto you had done leſſe then I ſee you do, I ſhould have abated ſomewhat of the opinion I have of your nature. But now you ſeem to paſſe from the love of a brother, to hating of your ſelf, and make your ſervant to apprehend ſome bad iſſue of this obſtinate affliction. I cannot ſo far neglect vertue (whoſe almoſt onely ſtay you are in this Court) nor its intereſts, as to not intreate you to give me leave to avoid pleaſing of you, to be angry with your grief; and ſhew you that you cannot without ſhame yeeld to an enemy, which having no ſtrength but what it receives from your weakneſſe, will queſtionleſſe give over purſuing of you, as ſoon as you ceaſe to give him way. What do you mean to do, Madam? What is become of that fear of God, which alwayes made you ſo exactly conformable to his will? In what darkneſſe is that light of ſpirit buried, wherein you were renowned amongſt all the Princeſſes of the earth? have you been ſo careleſſe in conſidering the courſe of the world, that you never noted the inſtability of humane things, which brings forth every day ſome new trouble? And that to find in it a Life without any croſſes, you muſt ſeek among them that laſt but from morning to evening? You are ſo near the Queens Perſon, and ſo aſſiduouſly with her every where, and at all hours, that none can have ſo perfect a knowledge of her as your ſelf. You ſee there can be no greater piety towards God, no goodneſſe towards men more general, nor no carefuller a conduct in publick affairs: and yet, were there ever any more ſenſible aſſaults then have been given to her incomparable vertue?

vertue? Reckon up if you can all the aſſaults her vertue hath hitherto endured, it will go hard if after ſo great an example, you cannot patiently ſuffer ſome one of thoſe many adverſities whereof mans life is full to touch you. You will tell me you could eaſilier have had command of your ſelf in any other affliction then that which you now endure. I know not Madam; you have perſons enough yet Surviving, of which if you were deprived, I doubt not but you would grieve as much for them, and uſe the ſame language: But put the caſe it were ſo, and that this were the chiefeſt of all the misfortunes that could befall you: would you exact this ſubmiſſion or civility from fortune, as when ſhe were minded to take ſomething from you, ſhe ſhould aske you what you were moſt willing to ſpare. Is this a courteſie to be expected from an enemy, and a mercileſſe one as ſhe is, that, having drawn her ſword to ſtrike, ſhe would aske in what place you would be willing to receive the blow? Know you not that ſhe hath her choice of us and all we have: and that we muſt reſolve upon the firſt occaſion we ſhall have, to ſee her take any thing away from us, to relinquiſh the reſt alſo to her diſpoſal? I grant your Brothers death was a moſt ineſtimable loſſe; I reſtrain it neither to your ſelf, nor yours. The King and Queen whom I have ſeen in your Chamber, weeping for him in your company, and have gone home to your eldeſt Brother to do the like with him, have ſufficiently teſtified unto you, with how much affection they participate of your grief. The whole Court, yea all *France* hath done the like. And to ſpeak

truth, this young Prince, whom none could exceed in comlineſſe of perſon, did accompany this Ornament with ſuch a mildneſſe of ſpirit, Generoſity of courage, and purity of Conſcience, as did no way contradict the opinion every one had of your families greatneſſe, namely, that it could produce no mean thing. But what Madam, ſeeing he was man, ought he not to ſuffer all that other men have ſuffered who came into the World before him, and that all thoſe who ſhall be born in ſucceeding ages muſt likewiſe be ſubject to? It ought to be ſo Madam; Let there be never ſo much difference in our condition of living, we are all equal in the neceſſity of dying. It is a Law which admits neither diſpenſation nor priviledge. Let us be born under the Splendor of Palaces, or within the obſcurity of cottages; upon cloth of gold or a dunghil; amongſt *arras* or *ſerſtries*, or Cobwebs, not any one thing exempts us more then another. I, but he might have lived fourſcor years, and he reached not ſix and twenty. Will you Madam be ſatisfied upon this complaint? Remember by what Clock his hour ſtruck; was it not by that Clock, which being framed when ages were framed, by the Author of all ages, which governs the Sun as the Sun governeth ours, and by an abſolute Soveraignty aſſigns a beginning and ending to all things from one end of the World to the other? And that way, Madam, as we muſt expect no favour, ſo we need not feare any unjuſtice: Your Brother hath not I confeſſe lived as long as he might have done, but he lived as long as he ought to do.

And

And if he who lent him life were to be accomptable for his actions, he could shew you, that he when he redemanded his life from him, it was without making him lose one minute of time that he had granted him to possesse it. Neither will I stopp here Madam; I will have you passe from this consideration to another. How do you know but that for retribution of his extraordinary devotion, that eternal Providence, which is alwayes disposed to the good of its creatures would not give him leisure to do any thing which might lessen the reputation which he had acquired by his integrity, and diminish the content his prosperity had given you? Certainly vices and vertues associate themselves in our behaviour, as well as joyes and sorrowes do in our adventures: How know you then, but that when he died, the vertues and joyes of his life were come to a period? and whether that were not a great favour to cut off those dayes from him which he was to spend amongst vices and annoyances? His inclinations indeed were good, but what pernitious counsellers are the heat of youth, wherein we are subject to furious passions, the boldnesse of a condition to which all things seem to be permitted, and the communication of evil companies, of which in this world it is as difficult to avoid the sight as to not imitate them after we have seen them? The constitution of the body be it never so good & strong, will be crazed by conversing continually with those who are sick; & the resolutions of the soul cannot be so strong, but that they may be corrupted by a frequent conversation with evil company. Besides would this

be a good consequence, he would alwaies have been an honest man, therefore he would alwaies have continued happy: he would never have done no harm, therefore he would never have received no wrong? Fortune useth her affections imperiously, she followeth whom she pleases, but never adheres to any. And if she loves, it is alwaies reserving that liberty to her self, to hate when she pleases. Could you Madam, perceive so many slips of her inconstancy towards others, and never fear any towards your brother, and imagine with your self, that as dying betimes he hath given you cause to murmur against the shortnesse of your life, so he might by living longer have given you cause to be troubled at the length of his life? I know a season abounding in flowers, presages a plentiful Harvest; but how many times have we known it happen, that a storm of hail, a deluge of showers, an excesse of drought, or some other ill disposition of the air, hath left us nothing to gather, but leaves instead of fruit, and Straw in lieu of Wheat ears? Your brother as he was a Knight of *Malta*, might have desolated all the Coast of *Barbary*, ruined *Argier*, burnt *Tunis* and *Bizerta*, broke the Trade of *Constantinople* in *Alexandria*, restrained the *Turkish* Gallies beyond the *Bosphorus*, and have given the Soveraignty of the Eastern Seas to Christians. He might also as Lievtenant General of a Royal Army, Land in *Syria*, set up again the *Lorrain* crosses in *Palestina*, and carry the *Flower-de-luces* to the remotest parts of the *Indies*, and be crowned with greater and more glorious Victories then any of his Predecessors. Indeed there was no impossibi-

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ky in all this, or at leaſt which might not with great likelihood have been expected from him. But Madam, let us look on the backſide of this Medal. Might not his Army by ſome inconvenients, which commonly put panick terrours amongſt the Souldiers, have been Routed and put to flight, whereby, though guiltleſſe, he might have ſhared in the diſgrace? Might he not have fallen into the *Turks* hands, and ſeen himſelf (according to their cuſtom) in the Tower of the black Sea, or yet more cruelly have been put into ſome other Priſon, out of which all the gold in the world could not have ranſomed him. Theſe news Madam, would have cauſed you inſufferable afflictions; but here is yet one no leſſe horrid then any of the other. Might he not being ſo ſenſible of Honour as he was, and tickled by the reputation of two Duels, wherein he had as glorious ſucceſſe, as he had generouſly undertaken them, have adventured upon a third, in which, though he ſhewed the ſame courage, he might not have had the like event? With what diſpleaſure, or rather diſpair could you have ſeen him brought home, at leaſt maymed for all his life-time, or bearing upon the eminenteſt parts of his Viſage, the marks of his own misfortune, and his enemies valour? Let us if you pleaſe Madam, lay aſide theſe kinds of inconveniencies, and let us caſt our eyes upon an infinite company of diſeaſes, which might have brought him to ſuch a condition, that you might for his reſt have been obliged to pray as much for his death as his mortalleſt enemies could have done. I know his good complexion preſaged much health, but how many ſtrange diſeaſes be there, which nei-

ther know the cauſe nor cure of? The late deceaſed Cardinal of *Lorraine* under the title of St. *Agatha*, Brother to this now Duke of *Lorraine*, was of ſuch a temperature as nothing more could be deſired therein: his dyet could not be better nor more regulate then it was. And yet what torments (I ſpeak not of common ones, but even of ſuch as the very hangman would tremble at,) were thoſe he endured from the nine and twentieth year of his age, at which time his torments began, to the fortieth, when their continuance brought him to his grave? His ſickneſſe for the ſpace of eleven years was the practiſe of all the Phyſitians, not of Europe onely, but all the world. From ordinary they proceeded to extraordinary remedies, the Church prayed for him as for a great Prince, and moſt worthy Prelat. At laſt, after all means had been tried, all that could be gotten was, that three years before his death his pain became a weakneſſe of all the parts of his body, ſo great, and ſo general, that all the functions of his life were taken from him, ſaving his ſight and ſpeech. You know this Hiſtory, he being one of your family, and we all know it, becauſe it happened in our age. Ruminate it in your minde Madam, and tell me whether if you had ſeen your Noble Brother in the ſame caſe, you would not have almoſt given your own life upon that condition he had loſt his in the cradle. Yet let us be altogether indulgent to your deſires Madam; and let us imagine that by a good Fortune, ſuch as might deſerve to be reckoned amongſt Prodigies, his health as well as his ſad Fortune had perpetually laſted in the beſt degree

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of perfection, as you could have wiſhed it. Know you not, that our courſe of life is like that of the year, in which the firſt moneths have the Sun almoſt without any clouds, and the latter clouds without any Sun? do you think you ſhould alwaies have ſeen him as he was, and in that ſtate in which he obliged all thoſe that beheld him with envy, to ſpeak of him with admiration? No, Madam, mans life hath Lees as well as wine. To live, and to grow old, are things ſo conjoyned, that imagination it ſelf can hardly ſeparate them. He that created all things, did encloſe them all within the circles of their ages that nothing might be exempted from their juriſdiction. Eternity is no where but in heaven. Upon earth all things are ſubject to change, not every year, moneth, or week; but daily, hourly, and every moment. We ſhall not be to morrow what we are this day, and I Madam am no more the ſame man I was when I began to write this Letter to you. Years ſpoil the very Marbles, they could not then ſpare your brother. He muſt have ceaſed being what he was, and being able to do as he had done: and conſequently have given over Dancing, Masking, Courting of Ladies, Fighting at Barriers, running the Ring, and generally all thoſe things which Gallantry obliges young men to employ their youth in. I know he might alwaies have heard great report of his merits: and whenſoever any ſuch triumph had been, mention would have been made of him as of a Prince, who once had exceeded all in ſuch Paſtimes.

But judge you Madam, to what terms

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a man is reduced, when to gain glory, he is turned over to the memorial of former years; and that though living, he hears himself spoken of, as if he were dead. With what annoy think you my Lord your brother would have seen himself onely a spectator of those sports wherein formerly he had been a principal actor? And your self Madam, if you had seen him spoiled by old age of those ornaments which Youth had clad him withal, could you have forborn to cut off some part (if not of your affection) of that content you received in the beholding of him? Think upon what I say, Madam, and you will find he was not so much wronged by the cutting off his dayes as you imagine. He dyed young, but happy: His friends possessed him but a while, but they never had no occasion to grieve at any thing concerning him but his death. He did not long enjoy the pleasures of this world, but he never tasted any of the bitternesses of it. He did not travel long in it, but whilest he did, he walked alwaies upon flowery banks. Whatsoever was craggy, thorny, or rugged in it, was reserved for his latter daies, which he never attained to. If the manner of his death gives you any occasion to murmur (as I believe it doth,) is not the ground of this complaint as frivolous as the rest? I speak freely, Madam, and believe my affection may authorize me so to do. Know you not, that most worldly things having two faces, seem either good or evil according as they are looked upon? if you know it to be true, why do you not look upon that side of this, where you may finde most content? Why do not you say, as it is most true, that seeing he was to dye,

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he was happy in meeting such a kind of death, as exempted him from lying languishing five or six weeks, nay peradventure five or six moneths or more upon his death-bed, troubled continually with the importunity of remedies which would have been applyed to him for his recovery, besides his sickneſſe? He had four hours time to purge his soul from earthly corruptions, and them he bestowed so well, that without offending that merciful goodneſſe, which is never denyed to a true repentance, we cannot possibly misdoubt or question his happineſſe. What leisure could you have desired more? or what more could he have wished for, then to be but a short while a suffering that which of neceſſity he was to suffer? I think Madam I have told you, that comming into a little City about twelve or fourteen daies before his death (I believe it was the same City where he was with exceſſive joy met by a company of women in the habit of *Amazones*) alighting at his lodging gate, and standing there to see the foot Companies come back, which were gone out to meet him; some of the Nobles which stood by him (as he never was without many of them in his company) desired him to withdraw, to avoid any such mischances as ordinarily happen at such and the like shows, he answered them smiling, they should not fear it, for he could not be killed with leſſe then a Canon shot. What think you of that, Madam? can you be so good a sister to him as you are, and wish him any other end then that he most seemed to desire? I know not what you may judge of it; but I hold that which befel him to have been a favour of For-

tune,

who using him according to his humour, would make some shew of war at his death, in mid'st of peace, and according to that which he had said, that ordinary arms were not sufficient to take away his life, she chose such as he had approved of, and being really the most terrible ones, she thought them the fittest to testifie how much she esteemed his valour. But suppose he had been drowned in a River, that he had broken his neck with the fall of a horse, that the ruine of a house had over-whelmed him, or any other accident had deprived you of him, you had still wept as you do? I doubt not Madam, but in what glasse soever this potion had been presented to you, you could not chuse but have swallowed with great disgust. Let us then take away this pretence from your grief, and see whether there be any one more considerable. You are too ingenuous and inquisitive to let any slip, whereby you may justifie your self. You did not see your brother dye; I believe this circumstance is one of them whereon you think you may insist. But Madam, if your desire had been fulfilled herein, what ease could either you, or he have gained thereby? You had seen him swimming in his own blood, and he you drowned in your own tears: and doubtlesse the presence of these objects, working its ordinary effect, would have augmented the sense of his pain, and made your affliction greater: But he would have been glad to dye amongst his friends: And hold it you a small thing Madam to die in the mid'st of a company of Gentlemen, who at this accident had much a do to forbear precipitating themselves, and increase the number

number of those who would not perserve their lives, after they had lost their friends? It is not to be imagined Madam, how with this art of charming the mindes, which is fatally inherent to your family, he had generally gotten the good wills of the whole Province. I have shewed you Madam *Mounsieur du Vair*, and *Mounsieur de la Cepede's* Letters to me, where the expression of their grief is such, and so plain, that their affection is unquestionable. And besides, the one being chief President of the Parliament, and the other bearing the same office in the Court of Accompts, you may very well judge their grief is common to a number of the Kings faithful servants, whereof their companies are as full as any in the Kingdom of *France*. This one shall save me the labour of producing any more testimonies: besides, how can you be ignorant of a thing which so near concerns your brother, who according to the custom of Lovers, hold no time better imployed then when you hear mention made of him? Know you not that the next day after his body was brought to *Arles*, the people weeping and lamenting, so as they seemed to care for nothing after they had lost him, unnailed his Coffin, unsewed the sheet wherin he was wrapped, and finding his Countenance unchanged, they caused his Picture to be drawn, which they placed in their Town Hall, to continue the livings mourning, and to keep their Posterity for ever in sadnesse for him; have you not heard how this City, and the City of *Aix*, having been at dissention which should have the Honour of Interring him, they accorded, at last that one

one ſhould have his body, and ſend the heart to the other, finding this the onely remedy to agree them? You know it Madam, and conſequently you need not make any queſtion, that in a place where he was ſo dearly and paſſionately beloved, he died as as contentedly as he ſhould have done in his own Palace; you have reaſon to be ſatisfied, and I to give over conteſting with you. I know that the being deprived of things, the poſſeſſion whereof was pleaſing to us, muſt needs prove bitter. It is hard for you without incomparable ſorrow to forget your Brothers cares, whereby he continually obliged your affection. But ſince the hope we have of ſeeing them again whom we love, is a comfort to us in their abſence, why cannot it be made uſe of in this abſence as well as in others which had oftentimes ſeparated him from you? There is no likelihood of his coming again into this World, nor any unlikelihood of your going to Heaven.

Madam, the way you take is the way: Piety brought him thither, and it will do the like for you. There ſhall you one day both enjoy the ſprings whereof you have here taſted but ſome ſtreams. There ſhall the Stars which now are above you, be under your feet: And Madam, if amidſt the glorious objects wherewith you will be then encompaſſed, you can remember the things of this World, with what contempt will you look upon this morſel of earth, which men have divided into ſo many Regions and Countries, or upon this drop of water whereof ſo many Seas are compoſed? How will you laugh to ſee men ſo buſied about the

the neceſſities of a body, to which we no ſooner give one thing, but it asketh for another; and ſometimes ſo diſquieted through a weakneſſe of ſpirit which daily troubles them, to unwiſh to day that, which the day before they wiſhed for: Enter if it be poſſible, into theſe Generous thoughts before hand; begin to ſpeak of the World, as you will do when you have forſaken it: acknowledge it to be a place where you muſt daily loſe ſomething, till you have loſt all; and by theſe and the like meditations, let your fair ſoul aſſuredly conceive, that having had its Original from Heaven, it is one of the number of thoſe, which muſt one day return thither. Some two years ſince performing the Office of a loving Kinſwowan, you writ a Letter to the King and Queen of *England*, to comfort them concerning the Prince *Wales* his death. I ſaw it, and in it ſuch conceptions and words, as I did never ſee elſewhere. Turn now your own arms againſt your ſelf, and command ſo much of your ſelf, in the death of a Brother as you then required of the Father, and Mother in the loſe of a Son. The eyes of the whole nation are fixed upon you, to behold the combat between an immoderate grief, and a moſt lofty courage. The votes of the Spectators are as different as their paſſions: Take you their parts who wiſh you the victory. Nothing can aggravate our misfortunes ſo much, as our enemies rejoycing at them. Yours have rejoyced in ſeeing your conſtancy but ſtagger, vexe them by keeping it upon its legs. Finally, Madam, though you wilfully Neglect your ſelf, let not the reſpect due to your Mother be forgotten ſo

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long as your tears run in ſtreams, hers cannot be dried up. You know that according to Natures order, her affections ſhould preceed yours. Now do you ſhew her an example of reſolution which ſhall be the concluſion of my Letter, wherein I have been more tedious then I expected, but my admonitions, ſo largly ſet forth, will the fuller expreſſe mine intentions, which are, Madam, to ſhew you I am, and will be during life,

*Your moſt humble &c.*

## LETTER XII.

*To* Thyrſis, *to comfort him in his impriſonment, and ſtrengthen his mind againſt the fear of death.*

*By* Monſieur de Moliere.

THE report your enemies ſpread abroad of your weakneſſe and fear, is as great an adverſary to the reputation you have hitherto gained, as their purſuit againſt your life is eager. They are not content with their purpoſe of expoſing you to the rage of a people who hate you, onely becauſe they do not know you, if they add not to the cruelty of your death, the defamation of your life. I queſtion not, but if thoſe who blame you, were in the like trouble as you are, they might find fault with thoſe things in themſelves, which now ſeem to them ſo hateful in you, and would confeſſe, there is a great deal of difference between their diſcourſes, amidſt

amidst prosperity out of all suspition of danger; and the distracted conceptions of a prisoner, who daily expects to be unjustly tormented for his innocency. How good soever my conceipt may be of Philosophie, yet I cannot imagine it to have so great a prerogative above ignorance, as that by its means we can contemn those evils we cannot eschew. I hold it rather to be a necessary Ornament for those who will guide themselves with moderation in prosperity, then a real and useful remedy for those who are plunged in extream adversity. Who can be so ignorant, as to not know, that there are some such evils, wherein constancy (if not hurtful) is every way unuseful to us, unlesse it be turned into despair, and nature hath given us sence to rejoyce at good things, and be grieved when evil comes upon us? For my own part I am of opinion that the differency which men would have us shew in al things that befal us, savours more of senseleſſenes then of reason: and that so long as there is difference between joy and sorrow, we may be permitted to expresse it in the motions which proceed from the one or the other. Of so many Millions of men that we have seen, we can hardly reckon one but hath thought his courage and resolution unquestionable But when they have been put to the touchstone of an honourable or shameful death; we have found how different their deeds have ben from their words. And that the generous propositions they made in their table discourses amongst their friends, were nothing like the speeches forc'd out of them in an army, or upō a scaffold. I have an opinion concerning death, which I believe would hardly passe for currant, though it be

Namely that all those who know it, fear it equally, and that Philosophy doth not make it appear either more pleasing, or more harsh. What resolution sover *Cato* shewed, I believe death was as bitter to him as to *Nero*, and that if he could have preserved his life honourably without being beholding to his enemies for it, he had not offered that violence to himself. We see valiant men run boldly into dangers, and make a shew of esteeming their lives lesse then degenerate soul: Yet I believe it is because that valuing of it at a higher rate, they seek to have it more honourable; and that they would not with a certain death purchase *Cesars* reputation. The hazard which leads them on, may as well bring them off, as leave them there: And each action of our life being subject to it, we need not wonder if to gain honour in Wars, we expose themselves to dangers which they may come out of again without being Killed. We do not onely deceive others by seeking to imprint in them a good opinion of our courages, but our selves likewise are oftentimes deceived. Occasions oftentimes have made us alter our countenances, and some have along time sought for their enemie, to be revenged on him, who when they have found him, have been of an other mind then they were before. Yet I do not esteem life at so high a rate (though we live never so happily) as that the fear of losing it should torment us. Verily, if so many men that have shewed us the way, and testified so much contempt of it, have not taught us resolution, we must confesse our selves to be very pusillanimous, and conceive that superiori-

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tie of reaſon which we think we have above thoſe Nations, we muſt unjuſtly term Barbarous, is rather a weakneſſe which we ſhould be aſhamed off, then a vertue we ſhould ſo much applaud. If reaſon which gives us the true taſte of pleaſures, doth not help us to mitigate the bitterneſſe of death, let us flie from it as an enemy to our reſt, and let us not commit the conduct of our life to its injuſtice. He that cannot die couragiouſly in his youth, will hardly reſolve himſelf to it when he ſees himſelf burthened with cares and old age. He is loath to leave the World, that is too much in love with the vanities of it: and the old man who is paſt all pleaſures, is no leſſe unwilling to forſake that bed wherein he lieth overwhelmed with pain and grief, then the young man hath to leave that, where he hath enjoyed his Miſtris. As for my part, I who was never ſubject to any but my ſelf; whenſoever I ſhall be called upon, to pay Nature that which is due to it by all men, my ſoul ſhall feel no other encumbrance, but to be ſeparated from the body, and I believe I ſhall have no great need of my friends cares, nor confeſſors exhortations, to cauſe me quietly to paſſe that way ſo many honeſt men have gone before me. Whenſoever that hour ſhall come, it ſhall alwayes find me ſo alien from other mens diſpoſitions, that if I do complain, it ſhall be rather for living too long in pain, then for not having lived long enough in pleaſures. I am none of them, who even in the midſt of their afflictions will revolve in their minds the miſeries they have run thorow, and premeditate what misfortunes may hereafter befall them, and

heap up ſo many evils together, that their ſouls not able to endure the burthen, yeelds to deſpair. I ſhall not grieve to die before I have gained reputation enough to tranſmit unto the memory of poſterity, nor the want of treaſures to leave to my Heirs ſhall not trouble my mind; for if they love me but for my wealth, I ſhall not loſe much by loſing their friendſhip. The variety of conditions and fortunes produce ſuch accidents, as hinder us from knowing men truly ſo long as they are alive. But let us go thorow as many Labyrinths as we can, we all cone to the ſame Rendezvous. All thoſe great ones, whoſe vain luſtre and affected actions Dazle the peoples eyes, and would not peradventure be remarkable, not ſo much as in a village, if their offices and wealth did not make a diſtinction between them and the vulgar ſort of people, live in greater Splendor then we. But when they muſt forſake all their ſweet perfumes, ſtately hangings, and the great company of mourners, they ſee about their beds, increaſe their remorſe joyned with the fear of death. I remember *Thyrſis* I have ſometimes heard thee abhor examples of timidity, and admit amongſt your pleaſanteſt meditations, that of death. I have ſeen you far gon in perſecution before I could make you fear the danger you were in, and peradventure if you had been ſomewhat more apprehenſive of it, you had not given your enemies cauſe to triumph over your innocency, inflicting puniſhment upon it as it were a crime. The little care I have alwayes ſeen you take for the preſervation of your life, makes me imagine the priſon (be it never ſo full of horrour) cannot ſo far

far alter you, as to baniſh all the generoſity was in you when you were at liberty. What viſage ſoever death puts on to appear unto you, I do not think it can be ſo terrible, as to quite overcome your courage. Let her come accompanied with torments and tortures: I believe ſhe will find force enough in your ſoul to fruſtrate all her aſſaults. I have many times wondred at ſome men, who in this laſt ſcene of their life, in lieu of being comforted, becauſe they die guilleſſe, are much afflicted thereat, and ſeem to deplore the Judges fault, in condemning them unjuſtly. The beſt life in the world could not make them hope for a happier end, and yet the funeral preparations, and other circumſtances which the comon people eſteem diſgraceful, do in ſuch manner trouble them, that they eſteem that to be unſufferable upon a ſcaffold, which they would thank God for, if it had befallen them in their beds. It vexes me to ſee, that ſince they can put no diſtinction between guilty mens ſuffering & theirs, they do not manifeſt difference in the enduring of them. It is no matter where you die, ſo you die innocent; and the place appointed for the puniſhment of fellons, hath many times ſuckt up the blood of *Martyrs*. God hath as often made uſe of theſe extraordinary wayes, to try his ſervants vertue, as to puniſh the malice of wicked men: and himſelf hath not ſpared his own perſon, nor feared ſhame and torments to redeem us out of thoſe evils, into which our firſt Parents diſobedience had plunged us. We would be applauded for having followed the example of thoſe who are no more then we, and yet we tremble when we muſt leave our maſter. Dear *Thyrſis* let us not

ſeek in the ſecrets of his Providence, to find out the cauſe of the evil which he ſends us. If our enormities and Libertiniſm have not deſerved death by the Lawes of man, let us ſuffer them to expiate the offences we have committed againſt his ordinances. Let us gather ſome profit out of the injuſtice of our Judges, and the calumny of our enemies. Howſoever if we eſcape their hands, we may end by a Phyſitians Recipe. All thoſe cruelties and tortures whereby they ſeek to cauſe death ſeem hideous unto us, let us entertain them willingly to make ours appear more honourable and couragious. There are ſome men, who by their induſtry onely have raiſed their reputation to that height, as others could not attain to by their Vertues. But in this laſt action they muſt of neceſſity diſcover themſelves, and grief putting them beſide the uſe of their prudence, layes open the weakneſſe of their ſoul. I do almoſt in all things regulate my deſires according to the Vulgars opinion, unleſſe it be in things directly oppoſite to reaſon. It is a common cuſtom among men to be leſſe moved at the poverty, and diſgrace of thoſe they love, or at any other misfortune as may befal them, then at their death. In this I cannot agree with them, and am ſorrier for him, who baſely ſaved his life by diſgracefully running away from his enemies, then another who was ſlain fighting couragiouſly. I love my friends ſo far, that the grief I endure for the loſſe of them, how dear ſoever their company was to me, is not comparable to the content I reap when I ſee them obtain honour at any rate whatſoever. And the ſeeing them get out of miſery by a precipitate death,

death, troubles me not ſo much, as to ſee them fall into calamities by living too long.

If ſuch accidents as cauſe men to be diſeſteemed, and makes them infortunate were as unavoidable as death, the example of other mens misfortunes, would comfort me in theirs: But when I ſee others free themſelves out of trouble, either by good fortune, or through their own Vertue, it would vex me if my friends ſhould not be of that number.

When I ſee them languiſh in a tedious ſickneſſe which takes away from them all enjoyment of pleaſure, I am afflicted by reaſon of their pain; when death hath ſet them at liberty, I weep no more but for my ſelf, and find wherewithal to comfort me for the loſſe of them, ſeeing they have thereby ſet a period to all their miſeries. I am then more to be pittied then they, for their grief being transmitted to me, they carry away all my content with them, and leave me nothing but tears to bemoan their abſence.

If they had eſcaped that time, they muſt have begun again, and all that they had formerly endured would not have diminiſhed any thing of that which they muſt have ſuffered another time to attain unto it. It is no pleaſure for a traveller who is juſt at his Inne door, if he find himſelf carried back again ſo far, that he muſt go the ſame way over theſe dirupt precipices which have already made him tremble.

I think I ſhould be almoſt valiant enough to be revenged on the cruelty of Fortune, by depriving my ſelf of life, if God did permit wretched men

that remedy for their evils; and violently plucking my self back out of the Tyranny which I had been subject to, take away all means from her of practising her insolencies any longer upon me. But how now *Thyrsis*, are we forbidden to dye, though all things invite us to it. It is a great advantage to be endowed with some excellent quality above other men, which may separate us from the Vulgar. But as the keeping of a Treasure, brings with it a continual fear of being robbed, which we should be free from if we had nothing to lose; so we must take so much care of guiding those eminent Vertues, that we can hardly be suffered to taste the sweetnesse of them; Peradventure former Ages might have much ado to furnish us with a man whose reputation had been so universal as yours. Yet what glory soever your spirit and understanding hath gained you, I am certain that if you compare it with the evils which their envy hath procured, you who are not able to imitate your vertues, you will find had better have rested content with a Vulgar and ordinary glory, then to have bought your high Renown at so dear a rate. Farewel.

*Your most humble and most affectionate servant.*

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LETTER

## LETTER XIII.

### *To a ſick man, who ſhewed much impatience in reſolving him ſelf.*

*By Mounſieur* Auuray

Sir,

You are too dainty in your affliction; if you were alwaies happy, you ſhould be ſomething more then man. Adverſities are common to a llthe world and thoſe who eſcape them are notwithſtanding as ſubject to them as others. Youwould not peradventure have winter come at its appointed time, or that it ſhould not bringfroſt and ſnow along with it, but onely for ſuch as are over-heated with Fevers. You had rather have the heat of Summer to ripen the fruits of your Orchards, but that you would not have it wither the flowers in your garden. And if nature were to frame the world anew, and ſhould ask your adviſe therein, ſhe ſhould joyn Autumn to the Spring, and flowers to fruits, to make us at one time both hope for, and enjoy. But it ſeems the world was made ſubject to this condition, that all things ſhould do us ſometimes good and ſometimes evil. The ſea, after a ſtorm, treats of peace with the veſſels that are upon it. The windes raiſe up the ornaments of the earth, and the ſame cauſe all that is beautiful thereon to dye, they pull up trees by the roots, and fearleſſe ſnatch away their honour from; day brings the night on, and we ſee but part of Heaven while we

are

are here upon earth. Imagine you then, that as war is a preparative to peace, ſo your ſickneſſe is an entrance into health. As for my part I hope it will ſoon reſtore you to your former joyes, and ſuffer you to live after the manner of other men. In the mean time comfort your ſelf with this thought, that heaven hath afforded you vertues belonging to ſuch an age, whereof you have felt the diſcommodities, and that the candidneſſe of your behaviour, ſtands you inſtead of a white aged head. Finally, you ſuffer no more but what nature hath ſubjected Kings unto, by giving them a body; and the moſt contagious diſeaſe hath not ſpared Emperors. The ſweet ſmell of *Alexanders* ſivet, did not make him immortal; we have ſeen great men caſt down by the force and violence of pain, and if vertue it ſelf had a bodie, it would peradventure be as ſickly as you are. Thus ſhould mine imagination comfort me, were I in your room, and ſetting my mind at reſt, I would endeavour without going to a Diviner, to recover my loſt health. We muſt regulate our humours which are our Domeſtick enemies, and ſettle them in peace, if we mean to have any for our ſelves.

I would not have you be ſo hazardous as to challenge and defie ſickneſſe, which you cannot overcome without a ſecond, and the help of a Phyſitian, who never comes to aſſiſt you as a friend, for love, but as a hireling for gain.

I muſt leave you to your reſt, perſwading you to take as much of it as your pain will give you leave, withdrawing from your eyes the greateſt ſubject you can have of annoyance: and take heed of adding

ding to the tediouſneſſe of your diſeaſe, that of letter, wherein I ſhould be inſufferable, though be abſolutely,

*Your ſervant, &c.*

## LETTER XIV.

### *To comfort a Vertuous Lady, often troubled with ſickneſſe.*

### *By Mounſieur* Auuray.

MADAM,

YOu have almoſt ſufficiently tryed the difference between health and ſickneſſe. Methinks it is a troubleſome thing to have ſuch frequent diſtempers, which bring our humours out of order, and turn all upſide down within us. Yet we muſt kiſs the hand which ſends them; and bear reſpect to any thing that comes from heaven, though it were lightning to reduce us to aſhes. It is an hommage we owe to Nature as being her ſubjects, howſoever if we ſhould fall out with it, we ſhould not get ſo much thereby, as with a little patience. This Vertue calms our inquietudes, charms our diſpleaſures, aſſwage our griefs, and gives our courage time to arm it ſelf againſt all the aſſaults of ſickneſſe.

Methinks I hear you already anſwer me, that it is an eaſie matter for them to ſpeak who are not dumb,

dumb, and for such as are not blind, to judge of colours: we can discourse rarely of a shipwrack, when we are out of the danger of it, and in a Harbor. But let not this thought hinder you from thinking upon the recovery of your perfect health. Though our Physitian be healthful, he gives us good remedies, and it were but a bad argument, to say a besieged Town ought rather yield to the enemy, then receive aid from without, because they who afford it are at liberty. For mine own part, were I in darkness, I should accept of a lighted Torch, though it were Loves who is blind. I know you have no need of your Ghostly fathers shoulders, nor tongue, to help you to bear your crosses, and tell you that sorrowes and afflictions oftentimes make a man, when they seem rather to come to undo him. It were to teach the Goldsmith that gold is tryed with fire.

Questionlesse you are not ignorant of that rare drift of Providence, which causeth all Gods beloved children to be frowned upon by Fortune, and in all outward appearance to be the onely among men that are most unhappy.

The Sun, which shines equally upon the good and bad, seems to bring forth fair dayes for the wicked, and stormy and tempestuous ones for good men.

The Aire, which the former breathe as sweet, as that of earthly Paradise, is for the latter covered over with thick cloudes, and filled with storms.

The Waters which to the one are Christal fountains,

rains, and pleasant streams, are for the other turned into tempestuous hail and fierce torrents.

The earth in this case seems unjust, affording delicious things to the men of this age, and refusing necessaries to those that walk in the right waies. She bestowes upon the one, Pearls, Perfumes, Favours, and all the Rarities it brings forth, while Poisons, Serpents, and all other kinds of horrors are their lot, who acknowledging the first author of all these productions, hinder the world from being overflown by a second deluge. She hath suffered her very bowels to be digged up to adorn the fingers and neck of a Strumpet, and hath afforded the Tyrants iron to exercise their cruelties, and make Martyrs.

Ask God why man, whom he made master over all his works, and the true pourtraiture of his Divinity, begins his life in punishments, having committed no other crime, then of being born, and having seen the light? Why this Prince of creatures, which ought to command all things below God, seems to be inferiour to all things that are beneath man? Nature seems to be but his stepmother.

The trees spring up out of the earth with their bodies, branches and leaves, and without stirring out of the place find their nourishment: animals have their defences as they come into the world, birds have the Art of flying, fishes of swimming, whereas man hath nothing without study; he cannot speak, nor exercise those functions which are necessary for his livelihood, without being first instructed by others. So doth God deal with those whom he loves, as if he would teach them that all being adverse to them

them upon earth, all is propicious to them in her ven; the chances and changes of this World drive them on to the glory of the other, and the wa which men denounce againſt them, cauſeth them with more fervency to deſire the peace and tranquillity of the bleſſed. I alwayes liked that comparison, that God uſed us like a pair of Scales, lets our bodies hang downwards, to raiſe up our ſouls on high. Vertue is never ſick, it ſings (if we will) in the greateſt heats of a feaver, as the three children did in the furnace, and he that found a harbour within the entrails of a Fiſh, teſtified it was not ſubject to ſhipwrack. But to ſhew its Power every where, it playes with the very Tygers and Lions which loſe their natural cruelty to do it homage, in deſpight of thoſe who animates them to their ruine. Some believe the ſtars to be fed by the vapours of the earth, and that which deceives them, is the ſeeing them covered with miſts, which makes them think they draw them up to feed upon. It is juſt ſo with the Righteous who are the lights of this World, ; It ſeems they cannot live without dying daily by diſeaſes: their actions make Worldly wiſe men laugh, and the perſon they act, is looked upon for a paſtime, as a Comedy. But though they lie obſcured on that ſide which is towards heaven, they look like thoſe Angels, whoſe face and wings are onely delineated by the Painters, all the other parts of their bodies are infected and covered with ſorrowes, they have nothing found but their viſage, where vertue ſhews it ſelf, and even then when they cannot ſtir without the help of others, they have wings wherewith they

Soar

Soar above the Stars. They burn with a double fire, their bodies with a burning fever, and their ſouls with that love which conſumes the *Seraphins*; their blood is not ſo heated as their hearts, which makes them ſing Gods praiſes in ſuch notes as might be ſung in heaven by the mouthes of the bleſſed. I have before I thought of it, Madam, drawn your Picture, and have found thoſe Roſes which ſpring out of the ſharpneſſe of your pain. Indeed we muſt needs confeſſe, that the bed whereon you lye, is far eaſier then a croſſe, the Phyſick you take, more pleaſant then vinegar and gall, your head-ach, more ſufferable then a Crown of Thorns. I doubt not but our Agonies and Sweats are more acceptable in Gods ſight then incenſe, and the leaneſt and weakeſt offerings of a better odour, then the fat of Bulls, which in former times the Prieſts offered up unto him in ſacrifice. Howſoever the diſeaſe is not ſo violent, but it affords liberty to call upon heaven for relief, and obtain a ſecond to fight on our ſide. The Chriſtains of the Primitive Church ſpoke to him out of fires, and upon the wheel. But hear I muſt forbear, for they fought for eternity, and the reward was worthy their labour. Another time Madam, I will be leſſe importunate, but I have a long time forborn ſpeaking for fear of troubling you, ſo that you may pardon me at this intr uſion, which I hope will not be diſpleaſing to you, were it but in regard of the ſubject whereupon I have inlarged my ſelf, and the conſideration of him that preſents it to you: namely, Madam,

*Your moſt humble, and moſt obedient ſervant.*

LETTER

## LETTER XV.

*To* Monſieur, L. C. B. S. *whom he comforts when he was in diſfavour.*

*By* Monſieur Godeau.

*Sir,*

IF I did not perfectly know the vigour of your ſpirit, I ſhould be far more ſenſible of the misfortune which hath befallen you, and would be more inquiſitive after reaſons to afford you comfort. But Philoſophie hath already healed a wound, which to another would have proved mortal: and you have teſtified that onely weak and abject minds expect the cure of their griefs from a long ſeries of years. That which another would have termed an inſufferable Baniſhment, hath been to you but a happie paſſage from impriſonment, to liberty: that which would have made him cry out, and filled his mouth with blaſphemies, hath not ſo much as changed your countenance: and it may now be ſaid, that your enemies could not have entreated you with more rigour, then by uſing you more favourably. Their hatred is now more glorious to you, then their former reſpects: and all the Stratagems they have uſed to annoy you, prove honourable trials of your vertue, and irreproveable teſtimonies of their wickedneſſe. A woman cannot be truly termed chaſt, who hath not reſiſted temptations. A Souldier deſerves not the name

name of valient, who never ſaw a ſiege or field fight but onely in a Picture: A man doeth wrongfully aſcribe unto himſelf the Title of wiſe, unleſſe he have tried the conſtancy of his ſoul in adverſe fortune. It is an eaſie matter to guide a Ship in a calme Sea, but when Heaven and Sea meet to conſpire its ruine, and that which way ſoever one caſt his eyes, he ſhall behold nothing but objects of horror and deſpair, we ſhall find few Pilots but will forſake the helm, and abandon their life and fortune to the mercy of the tempeſt.

Even ſo when the World ſmiles upon us, our reſolutions againſt misfortunes which are not like to happen, are eaſily taken; and we dream with much facility upon remedies for ſuch pains and aches which we do not feel. But when our pomp is vaniſhed, and thoſe who adored us in the morning, hold it criminal to ſalute us in the afternoon, we lay down our weapons before that enemy, who before was contemptible in our ſight. Such as our combat, ſuch is our victory, a feigned Picture: and we, like thoſe braggards who are Lions at home, and Hares in the field.

Now this weakneſſe, as far as I conceive, proceeds from the little knowledge we have of true happineſſe. For if a man who ſees all his deſigns ſeconded by a good ſucceſſe, did not ſuffer his eyes to be daz'led by the luſture of his preſent fortune. If amidſt the enjoyments of his pleaſures, and the applauſe of thoſe who are about him he conſidered he ſails upon an inconſtant Sea; and that this wavering goddeſſe who heaps honours and glory

upon him, is as irrational in her love, as in her hatred; Queſtionleſſe he would not ſo much ſet his mind upon the happineſſe he enjoyes, and conſequently the loſſe of them would not be ſo grievous to him. But our opinion is the valewer of all things, what pleaſes our ſenſes is amiable in the higheſt degree, and as if our ſight, and our underſtanding were bounded within the ſame limits, that which exceeds the capacity of the one, can gain no eſteem of the other. Theſe Infants had rather have their Diamonds taken away from them, then their toyes and Whirle-gigs, for theſe latter objects are proportioned to the weakneſſe of their judgements, and they are not of capacity to conceive the value of more precious things. Thus doth the loſſe of repoſe and liberty, rarer treaſures then any the Court can afford our ambition, trouble us little or nothing. Thus do we fear leſſe, violate all reſpects of Piety; to content our irregulated Paſſions; and that which ſhould draw tears of blood from our eyes, finds us as inſenſible and obdurate as Marble. This diſcourſe do not touch nor concern you Sir, and as a beautiful woman hath no cauſe to be offended with him who declameth againſt deformedneſſe, ſo I conceive theſe invectives againſt the weakneſſe of the greateſt part of men will not be diſpleaſing to you, whom this tempeſt hath not moved; and have received the newes of your baniſhment with the ſame countenances, as you before did the report of your promotion to the chief office in the Kingdom. Truth ſtands in awe of greatneſſe; and like a baſhful Virgin is aſhamed to come into the company of inſo-

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lent fortune. Flatterers are inſeparable ſhaddows to thoſe who are able to relieve them in their miſeries, and ſometimes the honeſt men, fearing leſt their freedom of ſpeech ſhould be dangerous or hurtful to thoſe whom they ſpeak; are content with the not approving of faults, and paſſe them over unreproved. So that thoſe who are in great places able to oblige, or diſoblige, are the laſt to hear of ſuch things as concern them. But when neither fear, nor hope, keeps any body about them, if they be applauded, they need not fear nor imagine they are flattered. For what other conſideration, but of an unqueſtioned truth, can perſwade any to defend a mans actions, who is not capable of rewarding a curteſie, whoſe acquaintance is contagious, and company ſuſpitious. Rejoyce then Sir in ſeeing ſuch a variety of ſpirits agree in the eſteem of your vertue. Bleſſe a misfortune, which encreaſes your glory, and caſts confuſion in your enemies faces. Behold their ſhipwrack from a ſecure Harbour; and aſſure your ſelf, that the peoples reſentment of your calamity, is a rigorous puniſhment of your ill willers perfidiouſneſſe. And ſurely (though your modeſtie ſhould thereby be offended) I muſt avouch, that you are the firſt ſervant, who ever was known with ſo much courage to preſer his Maſters intereſts to thoſe of his own family, in whom knowledge, experience, and fidelity were ſo happily united and knit together: who could walk ſo upright amongſt ſo many precipices, and retain ſo much glory amidſt promiſes and threatnings. But the ſetting forth of your praiſes requires a tongue tipt with more Eloquence

then mine, and 'a ſoul leſſe fraught with modeſtie then yours to accept of it: I will therefore end, and proteſt unto you, Sir, that nothing hereafter ſhall hinder me from declaring my ſelf to the world, your ſervant: and giving upon all occaſions a due teſtimony to the merit of your vertues: and being not able to re-eſtabliſh your fortune, I ſhall have courge enough to exclame aloud againſt the perfidiouſneſſe of thoſe who have ſupplanted it.

## LETTER XVI.

*To* Madamoiſelle de Couſerant, *to give her thanks for her curteſies done to him while he was in diſgrace.*

*Written by Monſieur* de Bois-Robert.

LADY,

SEing my misfortune is ſo great, that it will not afford me ſo much liberty as to come and viſit you, ſuffer me to aſſume ſo much as to write; to teſtifie unto you, that the lively reſentment of my miſeries hath not deprived me of acknowledgment of your courteſies. True friends are beſt known in Afflictions: yet I needed not that touch-ſtone to try you, I had known you ſo ready to gratifie me in many other occaſions: So that the greateſt vexation I have at this preſent, is becauſe I am forc'd to be gon before I haved ſerved you, or ſhewed

ſhewed my ſelf worthy the honour of your friend ſhip. You cannot ſay wherefore you have aſſiſted me, onely your own Generoſity hath perſwaded you to it: Fortune hath inflicted a ſevere puniſhment upon me for a ſlight offence. Yet I muſt confeſſe I have leſſe deſerved your favour, then mine own diſgrace: I was perſwaded it would not have laſted long, you having undertaken the care of my buſineſſe; but my diffidence increaſes daily, with the power of mine enemies. In the eſtate wherein I am, I can fear nothing but the being blotted out of your remembrance, which would be more ſenſible to me then mine own misfortune. Would I could thank you by word of mouth, and ſhew you (for want of other acknowledgment, a viſage wherin the reſentment of your favours is as livelily repreſented, as that of mine own grief. But ſince I have loſt all hope thereof, except of this ſad farewell, and aſſure your ſelf that into what part ſoever of the world my adverſe fortune ſhall caſt me, amidſt all my ſorrowes and annoys, I ſhall ſtill preſerve the remembrance of your goodneſſe, which is the onely thing makes me deſire to live: hoping God will not ſuffer me to remain ungrateful towards you, and that he will yet permit me to teſtifie unto you by infallible proofs that I am,

LADY,

*Your moſt humble, moſt obedient, and obliged ſervant.*

Bois Robert.

## LETTER XVII.

### *To pacifie a quarrel between two brothers.*

### *By Mounſieur* Auuray.

*Sir,*

THe aſſiſtance of a man as deep in ſufferings as ones ſelf, is but weak; ſo I perceive my cares but little avail you. I having ſuch ſhare in your grief that my diſcourſes will rather expreſs a fellow-feeling, then yield any comfort. Yet without conſidering the ſucceſſe of my Letter, I will for mine own ſatisfaction, ſhew you the greatneſſe and danger of a wound which cannot be healed without your conſent; I can aſſure you there never was any grief better taken then yours, And as God repented him he had made man after he had ſinned: ſo when you wiſhed you had never a brother, you did no more then what the moſt moderate man in the world might have done. It is true that actions and words are the images of life, and the viſible ſigns of the moſt ſecret qualities of the ſoul. You muſt imagine that the Princeſſe of the *Indians*, who to entertain the *Spaniards* cauſed three hundred maidens to dance naked before them, did not love that baſhfulneſſe which is ſo much affected by their ſex: That *Alexander* ſhewed himſelf very moderate by living with ſo much reſpect with his fair Captives, and that a King who can govern his Paſſions as well as his Dominions, may paſſe for chaſt, not onely in Court, where leſſer vices

vices are accounted great perfections, but even amongſt *Carthuſians* who make moſt ſtrict profeſſion of this rare vertue. One would eſteem that man to be moſt cruel and barbarous, who ſhould cauſe his Page to be ripped up and opened, to find whether he had eaten up his melon or no. So queſtionleſſe ſince this laſt action, in which I may lawfully ſay anger ſet the one hand in arms againſt the other, I ſhall have much ado to eradicate that opinion, which you have conceived out of your boſome; and perſwade you that he, whom you lately heard denouncing threatnings, hath any thing elſe in his heart, then what he uttered in his ſpeeches; or that he is ſenſible of any of thoſe pious motions, to which Nature, the law of Nations, and Kingdoms, and even the very Altars do oblige him: Brotherly love is knit together by ſuch ſtrong bonds, that neither ſword nor fire can ſever nor diſſolve them: But the hatred which ſucceeds it, is often meaſured with the ſame meaſure, confidence is turned into miſtruſt, and truely I wonder how ſo much freedom can be overcome by ſo many diffidencies. Love is a very tender thing, and hard to preſerve: a diviſion in families is for the moſt part very dangerous, it is like blood which ſeparated from the body, turns, and is corrupted This ſo great evil afforded examples in the very infancy of the world, the ſecond man left us the horror of it with its crime. Romes infancy is of later years: its walls, whoſe admirable ſtructure deſerved the honour attributed to divine things, are aſhamed to ſee how their foundation was laid in blood-ſhed by the hands of a brother. But

when I call to minde their blindneſſe who could not agree even in their Tombes, and whoſe body united upon one funeral pile were ſeparated by the fire as partaker of their quarrel; I believe our memory had not been burthened with their Prodigies, had it not been to cauſe us to remember the Piety of their ſiſter, ſo that we arebeholding to her love for the knowledge of their hatred. You are not come to that Sir, your ſiſter hath indeed the like affection as that charitable Lady had, but your wrath is not ſo high as that, which death cannot terminate; I only admire that in the remedy, you have found the clauſe of your divorce: for if thoſe things which are commonly incident to men, are ſometimes cauſes of diſorders, methinks the intent you had of dividing your inheritance, ſhould have rooted them out. Pardon me if I accuſe you of picking a quarrel with the dead, and make your enmities extend to your fathers aſhes: they are yet alive in you; your jarring troubles their repoſe; and I look when their Ghoſts will come and tell you that you might eaſily accord, if love might arbitrate the buſineſſe. In the mean time you muſt force your Paſſions, man ought not to ſuffer himſelf to be transported as a beaſt, without reſtraint. Shall I believe you cannot have the ſame advantage over your own ſpirit as you may have over an enemy? Cowards wear ſwords, but it is the part of valiant men to make good uſe of them: and of all men who are endowed with reaſon, thoſe onely who are vertuous ſhew it upon ſuch occaſions. All other Noble parts are nothing without a ſtout heart. For as much as in the ſiege of a ſoul, wherein ſtrong reſolutions

lutions ſhould appear, many ſhew ſo little life and fire, that one can ſcarce perceive they have any animal ſpirit in them. See how I engage your reputation to fight againſt an adverſary, which peradventure you took no notice of. I would have you know I laugh at thoſe bold ſpirits, which knew not what the terror of death was, and would drink a health to the Tyrants in a cup of Poiſon: but if you obtain this victory which I propoſe unto you, I will follow your triumphant Chariot with acclamations: and you ſhall have for a teſtimony of your vertues,

*Your moſt humble and moſt obedient ſervant.*

## LETTER XVIII.

### *To the Lord Marſhal of* Baſſompierre

*To congratulate him in his new promotion to the Office of Marſhal of* France.

*By Monnſieur* Malherbe.

*My Lord,*

IT is true that Fortune hath ſtood too long a deliberating upon a recompence fitting ſo great and manifeſt a merit as yours: but howſoever it hath at length reſolved upon it. And without diſſimulation your actions having alwayes made it know that it owed you extraordinary qualifications; the

the ſervices you have with ſo many cares, ſo many troubles, and ſo many dangers done the King in theſe latter tumults, have ſo ſollicited it, that ſhe was in a manner forced without any further delay to acquit it ſelf of this debt, or declare it ſelf an open enemy to your vertue. I know not with what words they have expreſſed their joy, which is common to all the Court, yea to the whole Kingdom, who have already congratulated you. For my part, I no way can expreſſe mine better then by telling you, that I have been as joyful to ſee you attain to this honour, which I alwaies wiſhed you, as I was to ſee thoſe idols tumbled down out of a place where I could never behold them without abomination. I am not of ſo evil an humour as to allow ſubjects to bend themſelves againſt their Princes will. Yet when thoſe, whom he favours, ſet his affairs in diſorder, I am not ſo far inclined to compliance, as to aver it to be either reaſonable or poſſible to receive evil at their hands, and wiſh none.

One of the principalleſt marks of Gods bleſſing upon a King and Kingdom, is the good hap of meeting with ſuch people, as take the ſame care as a Pilot, labouring for the ſhips ſafety, having no greater intereſt then that of its proſperity.

I have alwayes known you of an inclination ſo bent to high atchievements, that if ever it muſt be expected, we muſt look on you to be the firſt example thereof. God grant it may be ſo, and then the point where others terminate their greatneſſe, may be the firſt degree of yours. Condionally

Sir,

sir that I may alwaies keep in favour with you, and continue being,

*Sir,*

*Your moſt humble and moſt affectionate ſervant.*

## LETTER XIX.

### *To Mounſieur* Coeffeteau *Biſhop of* Marſeilles *to rejoyce with him for his nomination to the ſaid Biſhoprick.*

### *By Mounſieur* de Malherbe.

*Sir,*

I Even now received advice by a Letter *Mounſieur Perez* ſent me concerning the Kings beſtowing the Biſhoprick of *Marſeilles* upon you. Here is, God be praiſed a ſhameful lye given, to that gallant fellow who ſaid it was reported at Court you had enough already. I am aſſured this news will be received as it ought to be both in your Dioceſe, and the whole Province. For my part, beſides mine intereſt in the common joy, I have a particular one which almoſt tranſports me.

The beſt means Kings can uſe to gain obedience from their ſubjects, is to raign well, and well raigning, in mine advice, conſiſts as much in beſtowing honourable places upon deſerving men, as in

in any thing elſe. I pray God that our King, who hath teſtified his good liking in making choice of you; may ſo far continue in advancing you, that as you have attained to the higheſt pitch of Learning and Vertue, ſo you may arrive to the greateſt degrees of honour and dignity. I wiſh it with all mine heart. But Sir, it ſhall be upon this condition that you ſhall perſiſt in loving me, and ſhall alwaies hold me to be,

*Your moſt humble and moſt affectionate ſervant.*

*Malherbe.*

## LETTER. XX.

*Wherein the Cardinal of* Perron *gives the King thanks, after his Majeſty had procured him a* Cardinals *Hat.*

SIR,

IF I had as many tongues and wings, as the Poets feign Fame to have, I could not expreſſe the leaſt part of this laſt Favour I have received from your Majeſty. There are neither Letters nor words that can ſet forth the excellency of ſuch a binding obligement, as would even ſtrike Eloquence it ſelf dumb. I have nothing left me but thought, to reverence and reſpect it, though that be likewiſe confuſed and oppreſſed by the greatneſſe of it. For whether I caſt mine eyes upon the value

value of the favour it ſelf, or whether I conſider the circumſtances wherewith it hath pleaſed your Majeſtie to accompany it, or whether I examine the little deſert is in me, and what poor ſervices I have as yet done you, or whether finally I look upon the glorious and triumphant hand that beſtowes it, no leſſe accuſtomed to the Conqueſt of ſouls and hearts, then that of Provinces and Kingdomes: I find ſo many things to think and ſpeak of, that the abundance of matter choaks up the words in my mouth, and ſmothers the conceptions in my mind. So that in ſtead of giving your Majeſtie thanks, I find you have given me cauſe to complain, for having through your exceſſe of favours, obliged me to a forced ingratitude. It is true, that my grief is comforted by the hope I have that your goodneſſe will accept of mine inability for excuſe, and of my confeſſion that I cannot give you ſufficient thanks, for the greateſt acknowledgment lyes in my power to yield you. This is the moſt humble deſire of my Letter, and to aſſure you, that ſince I want proper words to give you thanks, I will have recourſe to the eloquence of deeds and ſervices, ſwearing and proteſting unto you, that the remainder of my life ſhall be a perpetual and devoted thankſgiving. It hath pleaſed you to command me to finiſh my book, as a firſt fruits of my gratitude, and I promiſe your Majeſty never to take my hand off it, till I have ended it. It ſhall be a monument, and Pyramide of gratitude and acknowledgment which I will raiſe up to your Majeſty, till effects of greater concernment may teſtifie that I am, Sir, *your Majeſties, &c.*

LETTER

## LETTER XXI.

*To a Gentleman, his intimate friend to perſwade him to ſurceaſe his Suit.*

*By Mounſieur* de Malherbe.

SIR,

I Have received your Letter of the 17th. of this moneth; It hath been (as every thing elſe that comes from you) moſt welcome and dear unto me, but being friends in that degree we are, and living together as we do, I cannot conceal the diſpleaſure you do me by continuing in a deſign which I have ſo often requeſted you to give over. You love a woman that laughes at you. If you do not perceive it, you ſee not that which the blindeſt man that is amongſt three hundred could not chuſe but eſpie: and if you do perceive it, I believe that (to the prejudice of the Scrivener of *Vaux*) you mean to uſurpe the Empire of the little houſes. I find no fault with your being in love, you ought to be ſo, or to renounce whatſoever is pleaſant in this world: but you muſt love ſuch an one upon whom you may not loſe your time and labour. You may be drowned in love as well as in a River. You muſt therefore ſound the depth of the one as well as the other, and avoid as much as a ſhipwrack the domination of certain well conceited things, who deſire to laugh at anothers coſt. Her whom you affect, is very good, exceeding beautiful, wondrous handſom, and of Noble birth. All this I muſt confeſſe

confeſſe ſhe hath; yet the beſt is wanting; ſhe does not love you, and without this quality all the reſt is nothing, one is as good as another. You have heard ſay that with the help of ſtraw and time, Medlars will grow ripe; which puts you in hope that though you be not beloved for the preſent, you may be ſo hereafter. I grant it is no ſuch difficulty, but that you may overcome it: but you muſt not deny but you ſhall have much ado to conquer her. In matter of future things, Yea, and Nay, may find friends to lay ſome of one ſide, and ſome of the other: In this I am ſure moſt will be for the Negative. And your ſelf as ill handled as you are by your Paſſion, if you had laid for the Affirmative, you would yield your mony either loſt, or in extream danger. Perſeverance may work miracles, it is true, but not alwaies, nor every where; if there be examples of its power, there are likewiſe ſome of its weakneſſe. And beſides, if a man had patience in every thing elſe, he were more Puſillanimous and faint-hearted, then Puſillanimity and faint-heartedneſſe it ſelf, if he could be patient when he ſaw himſelf contemned.

Indignation in my conceipt is not ſo juſt upon any occaſion as this. When a woman refuſes what is deſired of her, it is not becauſe ſhe condemnes the thing that is required, but becauſe ſhe doth not like him that deſires it. I could wiſh you had ſpoken with a man who came from that place where your pretended Miſtris dwelleth. He could have related to you, how that for a whole moneth together he lay in that lodging, he ſaw her almoſt every day in company, ſo trimmed and ſet out with dreſſings,

ſings, that one might thereby perceive ſhe had no intent to come home again before ſhe had captivated and enſnared ſome ſoul into her ſervice. You will peradventure interpret this in the beſt ſence, ſaying ſhe did it onely to divert her from melancholy thoughts, into which your abſence had caſt her.

When one hath a deſire to deceive himſelf, let him not do it at halfs You are in the way of ſuffering denials, you have ſerved your apprentiſhip for it in ſeveral good Schools, it is time for you to ſhew your Maſter-peece and ſue out your Indentures; Be no longer blind, or if you will be ſo, aſſure your ſelf it ſhall be againſt mine approbation. I will look upon you as one doth upon a friend, who is in danger of loſing himſelf in deſpight of all their endeavours who wiſhed him wel. I cannot deny but when I was young, I felt the ſame fires as others of that age did, but never ſo far as to love a woman, who would give me no requital. If any one had glanced upon me, I would go towards her; if ſhe ſtaid for me it was well; if ſhe drew back I followed her five or 6. paces, or peradventure ten or twelve, according as I valued her worth. If ſhe grew obſtinate in receding, were her merit never ſo great, I would let her go; and immediately deſpight ſucceeding in the place of love, I would begin to find fault with any thing I had before eſteemed to be praiſe-worthy in her. The freſhneſſe of her colour, though never ſo natural, ſeemed to me a mask of white and red, her diſcourſes meer pratlings, and generally with a hatred fitted to mine own conceipts, I gave thoſe thoughts

thoughts the lie, which had any way perſwaded me to love her; And this was continually my carriage towards women.

We ought not to think it ſtrange, if women take time to be reſolved in a buſineſſe wherein their honour and life is concerned: And likewiſe if by ſome reſiſtance they prick on a deſire, which paradventure would abate, if they ſhould upon our firſt Summons, yeeld with too much facility. Their reſervedneſſe grounded upon ſome ſuch conſideration may be born withal; but when they ſhun us either through a willful averſion from us, or becauſe another already poſſeſſeth that which we ſue for, then it is time to pull up a good heart, and not go on in a journy, whereby we ſhall reap no other profit but wearineſſe. Happy are they that can ſee in ſuch darkneſſe: many men are careleſſe therein, and fall into irrecoverable loſſes. I pretend as little cunning as any man; But I may ſay without vanity, that I never yet had to do with any woman, but I could quickly diſcern her humour. Hope hath called me on, which once failing, I never ſtaid for a ſecond repulſe. Believe me, and do the like, and after ſo many ill harveſts, make careful choiſe of the ground where you mean to ſow your ſeed: you have as well as I, a certain careleſſe humour, which is not proper to undertake buſineſſe that require long, and mature deliberation. Let it ſuffice you have been unfortunate in *Brittain*, be not the like in *Brugundy*. I cry you mercy for vexing you as I do, my love is ſuch, I can do no otherwiſe. Thoſe who give their friends indulgent counſels, ſeek to pleaſe them, they that ſpeak freely, to

profit them. I praiſe God I do not loſe my time, while I adviſe you to make good uſe of yours. I would willingly ſend you ſome newes to mitigate this rancour, but ſleep oppreſſeth me. Farewell Sir, and whatſoever I have ſaid, I will not fail to deliver your Letter: It will I fear produce you a new ſhame, but your will be done, and I pray, if you pleaſe do you mine, by continuing your affection towards me, and holding me to be alwayes,

*Your moſt humble and moſt affectionate ſervant,*
Malherbe.

## LETTER XXII.

*To* Iſidora, *to diſſwade her from a Marriage.*

*By Monſieur* de Plaſſac.

IT is impoſſible for me to hear the report which goes abroad of you, without an exordinary retentment. And mine inclinations are ſo conformable to my Judgment, that I cannot behold a ſick object without a ſenſe of inward grief, nor a blind body without apprehending its fall; which things being thus, how can I poſſibly look upon you, ready to be ſacrificed without giving you ſome aſſiſtance, and joyning my complaints to thoſe of ſo many good people, who deplore your misfortune. To ſpeak truth fair *Iſidora*, no ſound judgement will adviſe you from enjoying one ten years longer this fair ſeaſon you live in, and to be Queen of

of your ſelf, with this quality of Virgin, which makes you to be admired of the World, and promiſes you all poſſible proſperity. Think you that ſuch a marriage is the higheſt fortune you may expect, and that you ought to limit all your hopes within ſo mean a condition? I pray be not ſo ignorant of your own worth, as to condeſcend to ſuch a match, as is ſo diſadvantagious for you, and would be of no neceſſity, though there were never another left in the World. Conſider that you are born with ſo much advantage above other women, that you cannot take example by the damage which years ordinarily bring upon them, but you muſt ſuſpect it: Seeing thoſe wrinckles which often make them repent their refuſing of ſuch matches as they would afterward have been glad of, will not appear upon your cheeks in half an age. If all thoſe who pretend to gain your favour, might not aſpire thereunto without qualities worthy of you, ſomething would be required in him that ſhould poſſeſſe you, that were more then man. And heaven ſhould grant you the conduct of Nature, and Empire of the World, if it would ſufficiently reward your beauty: If you make a doubt of what I ſay, and ſhould require proofs to confirm this truth, aske your glaſſe whether you have not the faireſt viſage in the World; and thereby you ſhall know there can be no deſign ſo glorious, but muſt come beneath that of conquering you. I tell you in good earneſt, *Iſidora*, that were I Lord of all the earth, I would teſtifie ſo much unto you: and this impudent fellow, that dares to deſire you, ſhould be puniſhed as if he had robbed

Altars, and committed all crimes as can be imagined Truly I can conceive no ſuch action, nor believe you have ſo little courage, as to ſuffer your ſelf to be thus carried to puniſhment; and let the moſt ridiculous of men triumph of ſuch a conqueſt, as the greateſt Monarch in the World might be proud of. What a diſaſter would it be if any ſuch misfortune ſhould befall you, and how many wonders, ſhould you be fain to bring to paſſe, before you could make amends for this fault? I think for my part, the Sun would hide its light for fear of beholding you, and all the earth would mourn for your fall. Believe your friends, *Iſidora*; and ſend this monſter into the deſerts of *Africk* to woe Apes and Baboons; and employ your ſelf in nothing but working of miracles. You know the propereſt men of the Court languiſh for you; reſerve your ſelf for ſome of them, grant them a happineſſe which they would deſpiſe, did you once proſtitute it to ſuch an infamous perſon. If you deſire to acquire quantity of ſervants, make them die for love, and revive them ſecretly; and by that means you ſhall make men beholding to you for their lives.

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LETTER

## LETTER XXIII.

*To* Crimena, *to clear himself from a false accusation.*

*By Monsieur* de Bois-Robert.

I had rather be accused of having betrayed my country, poysoned my friends, and having committed Sacriledge, then of speaking ill of you. I must confesse I was mightily surprized with this newes, and I expected nothing lesse at my return, then reproofs from you. But I am bound to tell you, that as well for my reputation and consciences interest, as for reason and truths sake, that whosoever hath endeavoured to Scandal me with this aspersion, must be one of the most pernitious monsters that ever was. To justifie my self I desire no other witnesse, but of my unspotted reputation, which upon the confidence of my words, and writings hath every where equally published the beauty of your visage, the acuteneſſe of your wit, and the innocence of your carriage. What ill opinion soever you have of me, I will not cease my praises for the future. But you must pardon me if I tell you, that you want yet some solidity in your judgment, and that you would be perfect in all qualities both of body and soul, if you were not sometimes of too light a belief. I thought you could never have been moved to my prejudice. If you did revolve in your memory the respect I always bare you, if

if you remembred the commendation you ſometimes gave me of retaining my favour in Court through my modeſty, you would not now ſuſpect me of ſo great an ingratitude. I proteſt I ſhall never be in a good humour again till you have told me the author of this venemous ſlander. I was reſolved to relate unto you mine adventures in *England*, and a thouſand other news, which peradventure might have been pleaſing to you. But to puniſh you as you deſerve, for condemning me without hearing my defence, you ſhall have nothing from me this day but complaints and reproofs; and if I ſhould be ruled by my juſt anger I ſhould have much ado to tell you that I am ſtill, as I have ever been; Namely,

*Your moſt humble, and moſt affectionate ſervant,*

Bois-Robert.

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## LETTER XXIV.

*To Monſieur* de Vauglas.

*To reprove him for his long ſilence.*

*By Mounſieur* Faret.

*Sir,*

THis is the fourth Letter I have written to you, and cannot obtain one word of comfort in the grief your abſence hath inflicted upon me. I wonder you will deny me a favour I have received from

from those, of whom I never asked it; unlesse you imagine I cannot live long since I forced my self to forsake *Paris*. I pray God I do not blame you wrongfully, and that those Letters, which you have done me the favour to write, be not miscarried. In the mean time, I pray find some means, if you can, to draw me out of mine annoyes, and let me not alwaies be troubled to invent new excuses, to justifie you in the little care you take in preventing my total misfortune. All that I can do Sir to testifie my present displeasure is, to send you no other newes but what concern my self, and they are all sad ones, and if I could truly expresse them, I should think my self sufficiently revenged on you, by saying you are the onely cause of my discomfort. It sufficeth me to let you know one thing, which is but too true to my grief and the confusion of *Penthens* and you who are the authors of it; namely that those bad nights, which I was wont to complain to you of, are yet more restlesse to me then they were, and as I could not participate of any good but in your presence, I have lost that pleasing sleep, which was one of my greatest, and sensiblest comforts: which you have heard me so often call the father of life; contrary to their opinion who hold it to be the brother of death. See what I am brought to, and whether you be not dangerous persons to use your friends in this cruelty in their absence. And after all this I pray confesse, I am of too good a disposition to continue still as I ever was, and am; Namely, Sir,

*Nants* this 2d. of *August*. 1626. *Your servant, &c.*

## LETTER XXV.

*Complaining for having received his friend's Letter too late, and intreating him to make more care of his health.*

*By Mounſieur* Auuray.

*Sir*,

I Thought to have written to you in verſe, that my Letters having feet might ſooner come to your hands. I received yours ſo long after the Date, that I took the bearer thereof for ſome Antiquary that ſought to feed me with old Records; that which troubles me moſt herein is, that I yet doubt of your health, though you writ to me concerning it. Our bodies are not ſtrong holds, that need much time or many Engines to batter them; continual pleaſures and delights are able to beat them down, & yet methinks when I hear you in the Armory of your humours, that you fear not death, but as from heaven, or by ſome ſtrange accident. Becauſe you are in health you believe, unleſſe the world turn upſide down, you ſhall be immortal; but remember theſe things will not continue with you in ſo pleaſant a conſent for ever; a grief in the leaſt part may undermine your whole body, even as one ſtone out of its place is many times the cauſe of the ruine of a Palace. Though you ſail not upon the ſea for fear of a ſhipwrack, you are in danger of loſing your ſelf by too great abun-

abundance of blood, and be drowned in that red ſea, of which your veins are the channels. Learn then of me to miſtruſt thoſe things which flatter you, and ſerve for the maintenance of your life: Make more ſtore of that which one glaſſe of water may as ſoon deprive you, as if you had drank Poiſon: for to ſpeak truth, you commit exceſſes, which would make a Giant ſtoop; and would have tired that ſtrong man, who feared not the encounter of a Lion, and made nothing of carrying away the gates of a City upon his ſhoulders. If you had lived upon Iron and Steel as *Hercules* did, yet you know he dyed at laſt, and a woman found means to affront him who feared not monſters. Yet I like you better in this humour, then if you were like that effeminate man, who was wont to be tired with the labour of others, and complained he could take no reſt all night, becauſe they had laid him upon a bed of Roſes which were not ſhred in good order.

## LETTER XXVI.

### *An anſwer to ſome praiſes.*

### *By Monnſieur* Auuray.

*Sir,*

I Did not think an honeſt man could have turned flatterer, before you praiſed me ſo much. If I deſerved the leaſt part of your commendations I ſhould eſteem my ſelf as happy, as if one

one had bestowed happinesse it self upon me. I do not wonder that those who are at *Paris*, as at the West-*Indies*, amongst Gold and Diamonds should bestow presents upon their Prince. For my part, I who live in the Countrey shal find enough to do to furnish you with fruit; I am ambitious to commend but not to imitate you. For I am neither Courtier nor Orator sufficient. I would use some Rethorick in answer to your complements, but as Palmes grow no where but in the holy land, so rare expressions are produced no where but at to your habitation. One may be deceived as well in the over, as undervaluing of things; therein take heed you do not repent your liberality towards me. If I remember you, it is because memory being a Treasure, I can place no rarer a thing in it then your image; and then look over all the Cabinets of the world, and I defie you from finding any one richer then mine, those who know your merits as well as I, will remember you in their best thoughts. You say I am guilty of all your importunities in writing to me, let me be so still, and do you continue in punishing me as you have begun. To speak truth, I have wondered to hear you say that our thoughts have served for a pastime to our Censurers, their Tyranny must needs be extream, if they will not suffer us to do well. I will tell you, if we never had none worse, we should need no confessor in that particular: They are pearls wherewith one may beautifie a work without confounding it. I will therefore leave them in their error to return to the sweet odours of your Letter, and assure you, that had I not laid it up amongst my choyceſt pieces, or that

the

the poſſeſſion of it were not ſo precious to me, I would alwaies carry it about me, for an Antidot, againſt the infectious aire of this Countrey. Judge now whether I eſteem you or no, when I make ſo much of any thing comes from you. After that I will enter into a covenant of love with you, as inviolable as if it had been made before the Altar. This ſhall not hinder me from ſerving you; and if theſe two things were incompatible, I think I ſhould ceaſe being your friend, to be,

Sir,

*Your moſt humble and moſt obedient ſervant.*

# A Discourse between a Gentleman, and a Centlewoman, divided into seven dayes.

## *The first day.*

*Gentleman.*

LADY, Encouraged by the rare commendations which all the world attributes to the glory of your merits, I am come to tender my respects unto you, which I shall desire you to esteem obedient to your will, until the time of my perseverance manifest them to be constant and faithful.

*Gentlewoman.* I conceive Sir, opinion is more favourable to me then truth, and hold not all she divulgeth of me to be true. Wherefore you do well to present feigned affections, to the honour of this imaginary merit.

*Gentleman.* You wrong your beauty Lady, which being Paramount, can produce none other effects, but fervent desires to serve you.

*Gentlewoman.* All this confirms my former conceit, for finding my self altogether unprovided of beautie, I believe you to be as void of anie affection that might depend thereon.

*Gent.*

*Gentleman.* I fear I ſhould ſin againſt truth, in ſtraining to ſhew you which is ſo viſible; and to ſet it out with words, would be a wronging your ſublime judgement and apprehenſion, which cannot be ignorant of it.

*Gentlewoman.* I perceive Sir you will overcome me in words though you cannot alter my belief.

*Gentleman,* It is an effect whereunto I will reſerve the trials of mine obedience, which ſhall one day condemn your misbelief, to authorize my truth,

*Gentlewoman.* Such words are common in this age, which ordinarily promiſes much ſervice, but never produceth any thing but Artifice.

*Gentleman.* It is an ordinary thing to confirm promiſes with oathes, yet the keeping of them is ſeldom performed. And that which ought to make you believe I follow not herein the common cuſtom, is that your beauty is ſuch as ought to be ſerved rather by knowledge then imitation; and beſides my deſign is too glorious, and mine attempt too fair, to be imitated by any.

*Gentlewoman,* How Sir are you upon attempts already? if the caſe ſtands ſo, your deſign is more eaſie then bold, for in fair enterpriſes there are alwaies hinderances which oppoſe hope.

*Gentleman.* My reſolution of ſerving you is ſo fair, that I can expect no evil to redound of it: For though you ſhould make the end of it unfortunate; yet it will be alwaies a glory to my courage, that I have dared to preſume to obtain your favour.

*Gentlewoman.* Seeing you thus ground your content upon misfortune, hope can no way harm you. For if it decieve you it makes you happy.

*Gent*

*Gentleman.* May I be ſo happy Lady, as to ſerve you ſo worthily, as I am obliged to do, both by your merit and my ſubmiſſion.

*Gentlewoman:* I ſhall never adviſe a generous ſoul to reſt upon ſuch a deſign, the reſolution being ſo mean, that it muſt needs be followed by ſorrow and Repentance.

*Gentleman.* That which encourages me to ſerve you, is that I ſhall gain as much honour in the enterprize, as there is difficulty in worthily atchieving it.

*Gentlewoman.* If you rendred as many proofs as you offer ſervices, you would be famous throughout the whole Empire of Love.

*Gentleman.* Seeing I have courage enough to aſpire to the merit of your favour, I ſhall take care to guide my perſeverance, wherein I ſhall not fail, being enlightened by mine own fire.

*The ſecond Day.*

*Gentleman.*

FArwell my fair one, I muſt baniſh my ſelf out of your company, to diſpoſe my ſoul to know you. The one by the loſſe of your preſence, the other by the remembrance of imagination:

*Gentlewoman.* You ſay right Sir, and do well to employ your mind to know me; for then your thoughts and imaginations may frame unto themſelves a conceived merit; where your eyes, and judgement could find no true one.

*Gentleman.* What a new devile you have gotten, I think you would perſwade me a falſehood, to gain

gain an advantage upon the ordinary way which breaths out nothing but truth. Is it poſſible that ſuch a vanity can provoke you to offend that which I honour, and you poſſeſſe?

*Gentlewoman.* Call it a truth rather, and then your ſelf will ſpeak truth.

*Gentleman.* Continue ſtill in gaining glory to your perſwaſion, by offending that beauty, which in its eſſence will be alwayes perfect, though it be not ſo in your opinion.

*Gentlewoman.* If I am perfect, then I know my ſelf, for a ſelf-knowledge is a perfection. And by knowing my ſelf, I may be permitted to judge how defective I am in any matter of worth. But you would perſwade me to the contrary, to exerciſe your own ſufficiency, believing there is more honour to be gained, by overcoming the maintaining of truth.

*Gentleman.* The reſolution I have taken to ſerve you, may teſtifie you have had ſufficient power to diſpoſe me unto it. In a moment I ſaw you Poſſeſſor of a thouſand wonders, and in a moment I was ſenſible of a thouſand Love torments: and being capable of nothing but admiration, me-thoughts that beauty was in the World but onely to be admired, and I born for no other intent but to ſerve it. I will not then, fair one, let the opinion I have conceived of you by means of my beſt knowledge, be loſt upon the firſt onſet of your misbelieving imaginations. But having known the truth, I will not now intruſt it to the weakneſſe of my words, ſeeing there is nothing unconquerable to you.

*Gentlewoman.*

*Gentlewoman.* I have heard Sir, that contradiction will animate and continue diſcourſes. Therefore I will be ſilent, to ſet a period to theſe unjuſt commendations; then peradventure you will pity and compaſſionate my weak reſiſtance, and be ſorry you have ſo eaſily overcome me.

*Gentleman.* It is I that muſt be ſilent, being now ſtricken with admiration, which is the ordinary cauſe thereof. But in you Lady it would be a ſin againſt your fair mouth, whoſe words are Oracles.

*Gentlewoman.* Sir, why do you not then believe what I ſay? for Oracles are alwaies true.

*Gentleman.* But you Lady, why ſeek you with perſwaſions to contradict that opinion which I have grounded upon ſight and judgment? No, I will admire your beauty, maugre all contempts and miſcreances, and likewiſe continue the ſervice I have vowed unto you, againſt any thing that ſhould oppoſe it. So mine expectation hath made a promiſe to my deſign, that all future ages, ſhall Regiſter your merit and my ſervitude for the rareſt antiquities that can be found within the whole Empire of Love.

*Gentlewoman.* Time Sir will queſtionleſſe alter your opinion.

*Gentleman.* Time Lady cannot contradict loves decrees, he is the maſter of fortune, and an enemy to changes. But what? It is ſuperfluous to ſay ſo; And to believe through the compulſion of truth, is better then to be perſwaded to it by words. And beſides, I had more need at this preſent to deſire a remedy for this abſence, he fear whereof makes me

expect

expect such pains as I have conceived.

*Gentlewoman.* You must Sir forget your design, and so avoid the punishment which repentance may bring with it.

*Gentleman.* No, I will for ever preserve and cherish the memory of it, wherein I shall alwayes see the glory of mine enterprize. Farewell Beauty, you cannot glance with your fair eyes upon your self, but you must behold prostrate at your feet him that admires you; nor raise your thoughts as high as your merits, but you will remember your conquest. Adieu once more faire one, I will go seek out darkness and annoy, having lost the light of my Sun and comfort.

*The third Day.*

*Gentleman.* I Come Lady to receive as much content by your dear sight, as the losse of it hath occasioned grief. I believe the joy will retaliate the sorrow, seeing they both proceed from the same cause.

*Gentlewoman.* I believe Sir, you will receive as much of the one, as you have lost of the other. But I pray shew me whence proceeds the grief you speak of. For I believe the content of the mind exceeds that of the sight.

*Gentleman.* You may think so, but I who by experience have found the contrary cannot believe it, I have received from mine imaginations but an imaginary good; But that of the sight is true and perfect.

*Gentlewo.* But Sir, they say the presence contents nothing but the eyes which are humane & bodily, & absence worketh upon our soul which is divine; and

I believe if it brought any discomodity along with it, you would have prevented it.

*Gentleman.* It was some happy destiny which yesterday banisht me from the bright rayes of your fair sight, to make me the better to know the want thereof, and the punishment I suffer thereby; with such a fervent desire to see you, that each hour hath seemed an age to mine expectation, and and a moment to my remembrance.

*Gentlewoman.* What we foresee, we may easily avoid. And you have a great way off, by your apprehension behold this evil approaching. Yet the little cause of fear was in it made you voluntarily seek after it. Complain therefore against your own willfulnesse, and not against destiny which is alwayes just.

*Gentleman.* Lady, my will is not the cause of it, for I endeavoured to run away from my self, and to come to you. But love to tyrannize the more over me, gave me this desire, yet hindred me from obtaining it. So I believe it to be one of his decrees, that a noble Passion should increase its constancy, by means of violent oppositions and hinderances.

*The fourth Day.*

*Gentleman.* IT is high time for me Lady to desire of you som assurãce of your frindship, being I can give you none of the authority you have over my wil, but the service I will render to the honour of your power; a testimony which depends upon occasion, and occasion upon your commands. Swear unto me therefore by your fair eyes, you love that which they have overcome, that I may say my ruine is as wel a mark of my glory, as of your power.

*Gent.*

*Gentlewoman.* Do you think Sir, that which is ruined by the eyes, can be beloved of the heart?

*Gentleman.* Why ſhould not you affect that love which you have created in me? would you have it die as ſoon as it is born? that would be an effect of an unconſtant ſoul.

*Gentlewoman.* It is you Sir that are in danger of being qualified by that name: For if love proceeds from merit, you will find one far ſurpaſſing mine; holding this vain opinion, that the diverſity of your deſigns, are ſo many glories to your courage.

*Gentleman.* I will never go about to ſeek after any other worth then that you are poſſeſſed of. Thoſe who are leſſe worthy then your ſelf may be ſubject to ſuch fears; not you, whoſe beauty ſo far exceeds all other. No Lady, take counſel of your own merit, and it will ſhew you that the fair choice which I have made may not be altered. Beſides, the judgment which teſtifies a defect in our firſt intent, cannot take place in a generous love; the deſign proceeding from the judgement of our ſoul, which being all divine, cannot err.

*Gentlewoman.* They ſay Sir, that love is very ſubject to knowledge, of which I judging you to be ſo well ſtored, fear you will make uſe of it among ſo many pleaſing diverſities love daily preſents to the eyes of unfaithful lovers.

*Gentleman.* He would baniſh me out of his Empire, if I ſhould entertain a will contrary to his. He commands me to be yours; ſo his power and my humour have accorded my deſign & his decree. Behold what glory I gain thereby. Heaven hath made all worldly things of a variable condition, to ſet forth (as I believe) the luſtre of my reſolutions, only

ly fixed in the fairest assurance my love can give you thereof.

*Gentlewo.* Love it self cannot force your affections.

*Gentleman.* He would fear to be enslaved himself: No power can force you to it but your own; therfore to obtain a perfect glory of having overcome the whole world, there is nothing wanting but the conquest of your self.

*Gentlewo.* I cannot chuse but overcome, having no will nor thought but yeelds obedience to that duty I have taken upon me, for a perpetual guide of my life.

*Gentlema.* Is it not duty to love an affection which yov have created? but you oppose your designs to my prayers; to the end that your refusal may redouble my passion, and make me more constantly to persist in the pursuit of your favour: and the difficulty in obtaining it, shall add glorly to my conquest.

*Gentlwoman.* Since pain may glorifie you, why do you complain of it?

*Gentlema.* I do not complain of pain, but of your humonr which will not take notice of it: if it be not so, I conjure that fair mouth of yours, to pronounce some assurance of your love.

*Gentlewo.* Well, your service shall be acknowledged, and esteemed according to the rate of its continuance: And believe me, that as my true passion onely can oblige me thereto, so no adjuration shall ever have any power over me.

*Gentleman.* Lady I would I could transform all my desires into words, to give you thanksworthy of so favourable a promise, but since I am not capable so to do, I will onely tell you, that he to whom you have been so liberal of your favours, shall spend the remainder of his dayes in your obedience. *The*

*The fifth Day.*

*Gentleman.* LAdy, if mine opportunities to ſerve you were as frequent, as thoſe of ſpeaking to you, I ſhould have yeelded as many ſervices, as I have done words. I dare not confirm them to you ſtill, by the ſame teſtimonies; and beſides I have a ſmall talent of perſwaſion, that I am afraid I ſhall diſcover mine ignorance rather then my ſervitude.

*GentleWoman.* I believe perſwaſion to be onely required, where truth is wanting: wherefore ſeeing you have alwayes proteſted your ſelf to be veritable, you need not make uſe of it; otherwiſe you would make your oaths and my faith as different as your words, and reſolution.

*Gentleman.* The artificial frame of a diſcourſe ſhal never do me that evil office, as to perſwade me a falſehood, for I am ignorant of the uſe of it, much more of the invention, which ſhall make me to avoid the undertaking of it, to the end that being ſafegarded from the trouble I find between the reſolution, and the iſſue, I do not clearly manifeſt unto you, that all the World will judge ſuch a fair deſign deſerves to be continually purſued and followed.

*GentleWo.* I pray Sir be careful of conforming your mind to your words. Time alwayes produces opportunites to diſcern diſſimulation from truth. I can aſſure you, if I find your promiſes falſe, you ſhall repent the beſtowing of them ſo vainly; for I will alwayes reſerve that power to my ſelf, to either accept or refuſe what you ſhall proffer me.

*Gentleman.* How my life, can your belief take a

bad impression concerning your servants? I call love, and your beauty to witnesse that I will alwaies continue such.

*Gentlewoman.* Well Sir, I will for the present accept of your intentions, hoping hereafter to have a cognizance of them.

*Gentleman.* Fair one, I promise you that you shall gain as much fidelity in this your Conquest, as I expect glory and blisse of mine.

*Gentlewoman.* But I would know Sir, whether you will keep your promises as firmly as you have protested them,

*Gentleman.* Far better Lady, for I can afford but such weak words as mine ignorance furnisheth me withal; but can yield you effects, though they should cost me a glorious death.

*Gentlewoman.* Why could you find in your heart to dye for me?

*Gentleman.* No Lady, for that which others would esteem death should be a life to me, so it were given me by your hand.

*Gentlewoman.* Live, and take heed repentance be not the cause of your death.

*Gentleman.* Well Lady, I will live your servant, and make my spirit live by the merit of my perseverance.

*The sixt day.*

*Gentleman.* IS any thing Lady more continual then my Passion? I would have it as durable, as your beauty; the glory of my design, and my perseverance.

*Gentleman.* I see Sir, you will have it so, and that you

you are born thereunto by your own will rather then by any merit of mine.

*Gentleman.* Force me not fair one to expresse such commendations of you, as shall oblige me beyond my capacity. Content your self that all words which are expressive of praise, derive their lustre from you.

*Gentlewoman.* Though you be pleased to say so, yet I am not able to believe it, mine eyes and judgment contradicting it. But for requital give me leave to render you thanks. And if hereafter you reproach me mine ignorance, my desire shall make you amends.

*Gentleman.* You are too humble Lady towards him, who expects nothing from you but commands for me to obey, with all the vigilancy a Lover can afford, whose chief care shall be to fulfil them.

*Gentlewoman.* Fortune (they say) to shew its uncontrollable power, alwaies opposes the faireſt resolutions. You ought therefore to fear least crosses war against our designs.

*Gentleman.* I will alwaies afford you such variety of duties, that though misfortune should endeavour to thwart me therein, I swear it shall be sooner weary of crossing one, then I shall be of serving you, and defying it.

*Gentlewoman.* I will therefore for the present have this assurance serve for us both: and believe that henceforth no crosse how tedious soever shall divert my constant humour from loving you.

*Gentleman.* Fair one, these promises should be assured and certain Oracles.

*Gentlewoman.* So ſhould your deſires Sir, be ſo many infallible preſages.

*Gentleman.* But how can I ſufficiently confirm it to you, now joy hath charmed my mouth, teacheth me, that words are vain, when we are proceeding to Trials and Actions?

*Gentlewoman.* Nor I can no fullier expreſſe truth then I have already, and finding my ſelf more capable of love then of diſcourſe, I will conjure your perſwaſion, to force you to a belief.

*Gentleman.* Preſerve then fair one this favourable inclination for me, and if ever heaven ſhould offer to diſturb the continuance of it, cauſing you any way to ſuffer for my ſake; I aſſure you I would rather offer up my ſelf in ſacrifice to expiate or prevent any ſuch diſaſter.

## *The ſeventh and laſt day.*

*Gentleman.* LADY, the ſame day I had the happineſſe to preſent my cordial affections to you, and you perfectly took poſſeſſion of my very ſoul, and all that depended of it, I was alſo ſurprized with a thouſand fears. For rareſt Conqueſts are ordinarily ſubject to greateſt croſſes, and my ſmall merit made me doubtful of obtaining your favour; But ſeeing your goodneſſe and my propitious Fortune have deceived my fear: and that you contrary to the common courſe, would with courteſie gain that which was already yours; The more extraordinary your affection is, ſo much the greater is mine obligement, and my deſire of ſerving you in recompence thereof.

*Gen.*

*Gentlewoman.* Neither ſhould I ever have thought you would haue bent your affections towards me; it is a happineſſe I more deſired, then hoped for. And not without cauſe ſeeing you endowed with ſo many good qualities.

*Gentleman.* I will hereafter poſſeſſe nothing but take all away from my ſelf, and put it into her hands whoſe I wholly am.

*Gentlewoman.* Well, when I ſhall be ſo happy as to enjoy you, the gift will be the greater in beſtowing my ſelf and all I have upon you.

*Gentleman.* Teach me ſome petty Love-oath, and you ſhall ſee what uſe I will make of it, to teſtifie that I am wholly yours, and that which love now beſtowes upon you cannot be taken away but onely by death.

*Gentlewoman.* I can aſſure you I will with much care indagate an occaſion to deſerve you; and do you hold theſe words to be the moſt infallible that ever fidelity vowed.

*Gentleman.* I will alwaies live to do you ſervice.

*Gentlewoman.* And I ſhall no longer live for my ſelf, then I live for you.

*Gentleman.* Let us then Lady unite our ſouls with this Kiſſe, and make what ſpeed we can to be our ſelves, that as we now enjoy one another by diſcourſes we may one day accompliſh our deſires. An expectation which affords me ſo much joy, that onely to reap the pleaſure of meditating upon it, I will confine my ſelf to ſilence.

THE

# THE COMPLEMENTS AND ELEGANCY OF THE *FRENCH TONGUE.*

By N. N.

*Newly Corrected and Reviſed.*

*LONDON.*

Printed for *Humphrey Moſeley*, and are to be ſold at his ſhop, at the ſign of the Princes Arms in St. *Pauls* Church-yard.

1654.

# To the Reader.

*Having alwaies been of the mind (loving Reader) that the Publick weal was the chief aim and Center of all our Actions, and that every one was obliged to bend the uttermoſt of their endeavours thereunto; I reſolved to make thee partaker of this Copy, as profitable as delightful, which a friend of mine communicated unto me before I went out of* France. *I cannot truly tell thee who is the father that brought it forth, but I can aſſure thee, it is none of thoſe Abortive Birthes which have no other ornament but ſwelling words, and extravagant affectations. The ſtile is ſmooth and natural, the conceipts neat, and couched without any confuſion. In a word, its greateſt Artifice is to have none.*

G. D. C.

334.114

THE

# THE Complements and Elegancy OF THE FRENCH TONGUE.

## *To offer ones service and friendship.*

A.

SIR, the renown of your Vertue and Courtesie, have made me desirous to be honoured by your love and friendship, and having no other opportunity of insinuating my self, have made bold to visite you, and proffering my service, assure you of the sincerity of mine affection.

B. Sir, I humbly thank you for the pains you have taken in comming to see me: and though I know nothing in my self, which may deserve so much honour, yet if that little I have, can render my friendship acceptable unto you, assure your self it is obtained, and I offer it you with a Cordial affection. Desiring you onely for a trial of your love

love to honour me with your commands, and I shal endeavour to testifie mine, by a perfect obedience.

A. Sir, you ought not to undervalue those rare qualities that are in you, the merit whereof is too well known, which increases mine obligement towards you for this favour you do me in receiving me so curteously into the number of your friends; I fear onely I shall want ability to acknowledge it.

B. Sir, your love is too ample a satisfaction, whereby I find my self so highly honored, that I shal strive to preserve it by all humble services, and shall presume to come and visit you at your own dwelling.

A. Sir, you shall be heartily welcome, and I will longingly expect you, which hoping you will ere long perform, I humbly take my leave.

B. Sir, I remain your most humble servant.

*To gain acquaintance upon a casual meeting.*

A. SIR, I esteem it as singular happinesse, to have met with such good company, seeing I have by this means obtained the favour to be acquainted with you.

B. Sir, if the same chance which brought us together in this place, did likewise render me capable of making my friendship as useful to you, as your goodnesse is pleased to esteem it acceptable, I should think my self doublie happie: but till opportunitie presents it self, I shall pray you to accept of the good will.

A. Sir,

A. Sir, your merits oblige me highly to esteem your acquaintance, and desire your love. And mine intent was to make tender of my service to you. But now I am doubly indebted to you for preventing my purpose by profering your affection. I humbly thank you for it, and desire you reciprocally to accept of mine.

B. I kindly accept of your proffer, conditionally that my respective services may make you part of amends.

A. Sir, you will oblige me beyond the power of mine acknowledgment. Your love will be honour so sufficient for me, with leave to come and visit you sometimes, to receive your commands.

B. Sir, I will not say what my dutie binds me to: but I will pray you to believe that my desire of testifying it by effects is sincere, and shall appear upon the first occasion as shall present it self. In the mean time, I shall be glad for the enjoyance of your company, to see you at your own home.

A. Sir, you shall ever be most heartily welcome.

## *A Visit.*

A. Sir, when I first had the honour to be acquainted with you; your courtesie did so far engage me, that I am not able sufficiently to acknowledge it. I have made bold to come to visit you, and give you thanks for it, and assure you of the continuing ever devoted to your service.

B. Sir, I do not think my self able to give sufficient respects to so high a merit, but assure your self, my good will shall never be wanting. You

oblig

oblige me infinitely in coming to see me, and are extraordinary welcome,

A. Sir, you will overcome me with your courtesies, and new engage me every time you come to visit me; I fear you will at last force me to remain ingratefull; having not wherewithall to requite your favour. But tell me I pray how have you done ever since our last enterview.

B. Very well Sir, at your service, and how hath it been with you.

A. Truly Sir I have not been very well, but that shall not hinder me howsoever from serving such as have esteemed me worthy of their love.

### *To invite a Friend to Dinner.*

A. Seeing Sir you have so long honoured me with your good company: I shall entreate you Sir to stay and take part of a bad Dinner.

B. Sir, I most humbly thank you; I am fully satisfied having seen you in good health.

A. I pray Sir let me stay you a little longer, we may talke a little further at Dinner if you please to have patience to stay so long.

B. Sir, if in so doing, I might do you any service; or if my presence were capable of yeelding you any content, I should easily condescend to it. but I doubt I should rather be troublesome to you.

A. Pardon me Sir, your company is too acceptable: I pray do me that courtesie.

B. Sir, I have some businesses which requires a present

diſpatch, and therefore I ſhall intreate you to hold me excuſed.

A. Sir, I would be loath to be your hinderance. And am ſorry I cannot have the happineſſe to enioy your good company any longer.

B. And I am ſorry I cannot at this time accept of your kind proffer, for which notwithſtanding I remain thankful to you.

A. It ſhall then be at another time, when you are at better leiſure.

B. Sir, I ſhall be at any time ready to obey your commands.

## *Another form, where the invitation is accepted.*

A. Sir, ſince it hath been my good hap to meet you at this preſent, let me deſire you to come take part of a bad dinner with me.

B. Sir, if I could do you any ſervice therein, I would willingly bear you company, but my preſence will be both unuſeful and troubleſome to you.

A. I pray Sir, uſe no ſuch excuſes, your company is moſt pleaſing, but you fear your chear will be but bad.

B. Pardon me Sir, I know your houſe affords none but good entertainment, and becauſe you ſhall not think I have any ſuch thought, I will do as you pleaſe.

A. You ſhall be exceeding welcome, and do me an extraordinary favour, and we will relate the newes of theſe times till dinner is ready.

B. Sir, I have a little buſineſſe to diſpatch, which I would willingly make end of this morning, I pray give me leave to go and give order for the doing of, and I will return immediatly.

A. I pray do not fail, for I will expect you.

B. I will return without delay.

*At his return.*

B. SIR, I crave for having cauſed you to ſtay ſo long.

A. Sir, you come in very good time, and now I ſee you are a man of your word.

B. I would I could as well perform all things elſe, whereunto your quality and my dutie oblige me.

A. Sir, lay off your cloak and let us waſh.

B. When you have done Sir.

A. Let us waſh together if you pleaſe. Take your place Sir.

B. After you if you pleaſe.

A. No Sir, I pray ſit there, that place is reſerved for you.

B. I muſt obey you Sir : I had rather be uncivil then troubleſome.

*At the end of dinner.*

A. Sir, I pray excuſe your bad entertainment at this preſent, and at another time we ſhall endeavour to make you amends.

B. Truly Sir, it I hath been very good, without any defect, and therefore needs no excuſe.

A. How-

A. Howſoever your welcome was hearty, and I ſhall deſire to teſtifie my cordial affection ſome other way more worthy your ſelf.

B. Sir, I have ſo many teſtimonies of your good will that I am aſhamed it lies not in my power to requite the leaſt of them. I will expect when your commands ſhall give me opportunity to do it, and ſo I thank you for my good chear, and humbly take my leave of you.

A. Farewel Sir.

*And if he chance to ſtay after dinner he that invited him may ſay.*

A. Sir, will it pleaſe you to paſſe the time at ſome Recreation, leſt it ſeem tedious to you after your bad entertainment.

B. Sir, it cannot ſeem long in your good company: you have fed us with delicates, and raviſhed us with uſeful and pleaſing diſcourſes, which are the beſt ſauces of a feaſt.

A. Your good nature makes yon take all things patiently and in good part, but how ſhall we paſſe away the afternoon? do you delight in gaming Sir?

B. Sir I will agree to any good motion.

A. Had you not rather Sir walk, and go ſee ſome good company.

B. Yours is more then ſufficient for me.

A. Sir, I know where very good company is to meet, where there will be choice of young Gentlemen and Gentlewomen of this City. I am very well known amongſt them, and make no doubt but

we ſhall both be exceeding welcome, if you pleaſe, we will walk thither.

B. Sir, I am bound to obey you, and you ſhall do me a great favour.

*Coming into the company, the Gentleman who is acquainted, ſpeaks.*

*Gentlemen.* hearing of your preſent meeting, I came to ſee and ſalute you, and confiding in your wonted cuſtomary courteſie made bold to bring this friend along with me, an honeſt and vertuous Gentleman.

*The Company.* Gent. we rejoyce to ſee you, you and your company ſhall alwaies be welcome. We ſpeak for our ſelves who are at your devotion. as for the Gentlewomen, we will leave you to inſinuate your ſelves into their favours.

*The Stranger.* I durſt not have preſumed to intrude into your company, being a ſtranger, if this Gentleman had not protected me with the credit he hath among you: The courteſie you ſhew me for his ſake doth infinitely oblige me. And as for theſe Gentlewomen, their exceeding beauty and meekneſſe ſeem to promiſe they will not diſdain my company, and ſuffer me to behold them, till I can with my conſtant ſervice endeavour to deſerve ſome part in their affections.

*Gentlewomen.* Sir, we ſhould be as void of judgement as we eſteem our ſelves to be defective in beauty, if we ſhould undervalue your merit, which this Gentleman informeth us of. and your own good carriage ſufficiently expreſſeth. Queſtion not

not therefore your welcome, and expect from us all reſpects due to your curteſie and merits.

*Stranger.* Gentlewomen, you oblige me with ſo much civility and honour, that I ſhall ever be mindful and thankful for it. But I am infinitly ſorry that I can yield you no ſervice equal to your worth. Yet I will preſent it, beſeeching you to accept of it, as being ſincere and unfeigned.

*Gentlewo.* Sir, you exceed in curteſie, we being already ſatisfied by your gracious preſence, and the content we receive by your pleaſant converſation.

*Stranger.* Though peradventure you may eſteem my ſervice not worthy your merits, yet I will not deſiſt upon any occaſion to teſtifie how much I honour and reſpect you.

*Another Gent.* Sir, we are going to play, will you pleaſe to make one, or had you rather entertain theſe Ladies?

*Stranger.* I am very well here Sir, and though my task be hard I will undertake it amongſt theſe Gentlewomen.

*One of the Gentlewomen.* Sir, you may peradventure find work enough to perform it.

*Stranger.* I care not what I loſe, ſo I may gain your favours.

*Gentlewo.* Sir, I believe our poor entertainment will afford you but ſmall content.

*Stranger.* Ladies, had I but this one happineſs to ſee you, it were ſufficient to raviſh all my ſenſes, I find here ſo much beauty and grace: And I believe *Paris* could not find ſo much in his three Goddeſſes.

*One of the Company.* Sir, if you had a Golden Apple to ajudge unto them, you would eaſily perſwade them to it.

*Stranger.* Beſides I queſtion not but the rareneſſe of your wits is correſpondent to your outward beauty, and that your words are as full of charms, as your thoughts of wonders, and ſo I prefer the good hap of being in your company, to any other.

*Gentlewomen.* Sir, if we did not know our ſelves ſo well, you might cauſe us to preſume too much of our ſelves : but you do it to give your acute wit its carrieer, and to paſſe the time away.

*Stranger.* Ladies, your modeſty ſhall not cauſe me to forget my duty; which is both to admire, and publiſh your perfections, and honour them to the uttermoſt of my power; but if I be ſo unfortunate as to receive diſgrace thereby, my comfort ſhall be I met with ſuch pleaſing enemies.

## *A Gentleman courting a Gentlewoman upon fair and honourable terms.*

LAdy, I accompt this to be the happieſt day I ever had in all the courſe of my life, wherein I have the honour of being acquainted with you.

Sir, if I know any thing in me worthy your merits, I ſhould think my ſelf obliged to employ it in honouring of you. But finding nothing but imperfection and weakneſſe, I believe the Knowledge of me will hardly yield you any content, much leſſe happineſſe.

Lady, I find ſo many perfections therein, that I find my ſelf obliged to honour them with all my power, and offer you my moſt ſervice.

Sir,

Sir, it is your courteſie, and fair Language that would willingly excuſe my defects, to make your ſufficiency to appear ſo much the more.

Pardon me Lady, it is the charming power of your vertues and merits, which oblige me not onely to honour and ſerve you, but alſo to deſire ſome part and intereſt in your affections.

Sir, whatſoever a maid with honour may do, you may requeſt of me. I reſpect your quality, admire your vertues, and wiſh you a happineſſe befitting your magnanimous deſigns.

Lady, I can aſſure you my deſires and affection are good, and if your wiſhes proceed from as ſincere a will, as it hath power to be favourable to me, I ſhall think my ſelf the happieſt man in the world.

Sir, I ſhall deſire you to pardon me, my underſtanding is not ſo acute as to penetrate your intentions: that which I ſpeak is in ſimplicity having no other deſign, but to yield you ſuch reſpect, as I know you deſerve.

Lady, I do indeed wrong in perſwading to that which I have yet made to appear by any true proof. But notwithſtanding I muſt tell you, that your perfections have ſo amazed my ſenſes and affections, that I reſolved never to love nor ſerve any but you. I onelie intreat you to accept my ſervice and affection, and give an effect to your own deſire.

Sir, I cannot be perſwaded you would fix your thoughts, much leſſe your deſigns upon one ſo little deſerving: ſo need you not trouble your ſelf to teſtifie your good will by anie effects. I am

content with the honour of knowing you, and wiſh with all my heart your good fortune may guide you to meet a match becoming your worth.

Lady, I have not ſo far forgotten my ſelf, as to misconſtrue your merits and perfections. I have propoſed unto my ſelf an unfeigned reſolution to honour and ſerve you with mine uttermoſt endeavours, and your refuſal cannot leſſen mine affections. Suffer me then to ſtile my ſelf your ſervant.

Sir, I am not at mine own diſpoſing, therefore cannot accept your noble proffer; but if you can perſwade my Parents to like of the affection you ſay you bear me, I ſhall eſteem my ſelf much honoured by your love, and ſhall be ready to yield to any thing ſhall agree with mine honour, to render you full aſſurance of my love.

Ladie, You oblige me infinitely, and I thank you as heartily. I ſhall take an occaſion to acquaint your friends with my ſincere intentions. Honour me in the mean time with your commands, and give me leave to kiſs your fair hand.

Sir, I am your moſt humble ſervant.

### *How to enter into diſcourſe with a Gentlewoman, being in company with her.*

LADY, here is a fair and honourable company, I am glad I met here, to participate of the content here received, particularly ſeeing it is my good fortune to find you here, in whom all perfections ſhine that can be any way imagined.

Sir, Your Judgement concerning the company is

is moſt true, there cannot be more accompliſhed perſons, nor any honeſter content found elſewhere, but your courteſie exceeds, in attributing praiſes to her who leaſt deſerves them, and in compariſon of the reſt, hath no conſiderable perfection.

Lady, Your modeſty makes you ſpeak diſadvantagiouſly of your ſelf; which is permitted to you; but if I ſhould condeſcend to it, or connive at that which ſo plainly appears to all the world; it were a great error in me. I ſhould ſhew my ſelf moſt unworthy to look upon ſo fair an object, if I could not admire its wonderful perfections. The luſtre whereof cannot be obſcured by your own undervaluings. For my part, I muſt confeſſe mine affections to be ſo engaged, that I offer and dedicate unto you with a free and willing heart, whatſoever lyeth in my power.

Sir, the higher you ſtrain your eloquence, the more reaſon I have, to ſhun thoſe commendations whereof you are as liberal towards me, as heaven hath been ſparing to me of ſuch gifts, and therefore judging my ſelf utterly unworthy of ſuch proffers as your courteſie makes me, I would deſire you to find ſome other ſubject for your diſcourſe.

Lady, though you refuſe me the honour of ſerving you, which is the duty of every honeſt Cavalier towards a Lady of your quality and merit; I will not therefore give over, ſeeking after occaſions to render it to you, and teſtifie my words to be ſincere and true.

To

### *To desire a courtesie of a friend.*

A. Sir, the good affection you alwaies seemed to bear me, hath emboldened me to desire a courtesie at your hands. Namely, to give me your advice and favourable assistance in a businesse. It will be a particular obligement, to be added to all former ones. Which I shall likewise endeavour in particular to requite.

B. Sir, mine affection is sincere, and the tryal of what you have seen is but a pattern of what I desire to do for you. Assure your self, that both in that which you require, or any other occasion you shall find me alwaies disposed to gratifie and serve you.

A. Sir, you multiply mine obligements, through your readinesse and freedom, I believe I shall hardly be furnished with words (much lesse deeds) to retaliate them. But if you please to command me, I shall endeavour to shew my self thankful, though unable to requite.

### *To thank him for the courtesie received.*

A. Sir, the good affection you have testified, commands me humbly to thank you for the honour and favour you have done me; whereby you have as far obliged me as any man could do.

B. Sir, I love my friends with all mine heart, and do not willingly refuse them what lyes in my power. Take it in good part, and believe this is one of the least things I would do for you.

A. Sir, I have not deserved so much as you have alrea-

already done, but am ſtill bound to a ſincere and thankful acknowledgement thereof.

B. Sir, your thanks are more worth then the ſervice I have done you, and you purchaſe your friends courteſies at too high a rate. I pray believe there is nothing in my power that is not at your command.

A. Sir, I cannot queſtion your affection; aſſure your ſelf I ſhall ever acknowledge it, and therefore remain your as much obliged as affectionate ſervant.

*A requeſt with a refuſal to it.*

A. Sir, I have alwaies known you ſo loving and courteous to your friends, that I hope I ſhall not be denyed a courteſie I would deſire at your hands. I need ſuch or ſuch a thing: it lies in your power to aſſiſt me herein, and I humbly deſire you would be pleaſed to do it.

B. Sir, I never was unfurniſhed of love for my friends, eſpecially perſons of merit, but where power is wanting the will availeth nothing, it is an inconvenient, whereunto I am ſubject at this time, wherefore I ſhall deſire you to excuſe me.

A. Sir, I doubt not but my want of merit gives you cauſe enough to deny me your favour and good will, having never invited you thereunto by any ſervice on my part. But if you pleaſe you may remember your ſelf, and the courteſies you have ſo freely done to ſo many men; in ſo doing you ſhall increaſe your own glory, and mine obligements.

B. Sir, if it had been a thing lying in my power, I would not have denyed you I pray do me that favour

favour as to believe me, and try me upon ſome other occaſion, and you ſhall find I am not unwilling to gratifie you.

### *A Sudden meeting of friends.*

A. Good morrow to you Sir.

B. Sir, this is a happy meeting, the Lord preſerve you, and to me you ſeem to be in good health.

A. Very well Sir, at your ſervice, and ready to obey, whenſoever you ſhall pleaſe to command me. I wiſh our meeting may prove as happy to you as it is pleaſing to me.

B. There can nothing pleaſe me better, then to ſee my friends proſper.

A. And I for my part rejoyce the more at mine own welfare, becauſe it enableth me to pleaſure my friends. Good Sir ſee in what I may ſerve you.

B. Sir, I thank you for your cordial affection. You may if you pleaſe reciprocally be aſſured of mine. Above all things I conjure you freely to make uſe of the power you have over me.

A. Sir, I believe you are going about buſineſſe, therefore I ſhall not deſire at this time to ſtay you any longer.

B. I can have no buſineſſe ſo urgent, but that I would willingly forgo it to do a friend a pleaſure.

A. We ſhall at ſome other time have the happineſſe to diſcourſe together a little longer: and ſo I humbly take my leave of you.

B. Sir, I am, and will be your ſervant.

*For*

*For a ceremony at a going in.*

A. Let us go in Sir if you pleaſe.
B. Sir, I will follow you.
A. I will not go in firſt Sir.
B. Howſoever Sir, let us not ſtay here: We muſt not now make uſe of Ceremonies.
A Sir, I do but my duty.
B. Sir, it is mere curteſie, you oblige me with your reſpects, but however this will make us loſe time.
A. Sir, becauſe I will not be troubleſome, I will obey you, without any prejudice to the reſpect I owe you, and deſire to render you upon all occaſions whatſoever or whenſoever.

*Another form.*

A. Sir, we will go in when you pleaſe.
B. Sir, I will go in after you.
A. Sir, you ſhall walk firſt if you pleaſe.
B. Sir, I will not commit ſuch an error, I am too conſcious of the honour I owe you.
A. I pray Sir be not ſo ceremonious.
B. I am reſolved not to fail in ſo known a duty.
A. Sir, you are too fixed in your reſolutions. I will therefore go in firſt to pleaſe and obey you.

*At going out.*

B. Shall we go forth?
A. When you pleaſe Sir.

B. Let

B. Let us go then.

A. I will not go before you Sir,

B. Sir, I will give you the first place, knowing you deserve it, intending to do you all the honour and service lyeth in my power.

A. If it should go by desert, you would lose; seeing you exceed me far in merit and worth.

B. Were the pleasing of you onely the question, I would without any difficulty yield to your desires, but I am obliged to yield respect where it is due.

A. Sir, you are too obstinate in your curtesie: and I am loath to hinder the company or your affairs.

B. Sir, since your will is so, fearing to be esteemed troublesome in stead of civil, I will be guilty of this incongruity, protesting you meerly force me to it.

*At the coming out of a Chamber, or Parlour.*

A. Sir, I pray take no further pains.

B. I will not leave you yet Sir.

A. Pardon me Sir, I will not suffer you to come forth of the room.

B. Sir, you will not hinder me from performing my duty, & enjoying your company as far as I may.

A. Sir you honour me too much, and will oblige me to the uttermost, I beseech you go no further.

B. You shall excuse me then if you please, seeing you will give me no further leave.

*To borrow of a friend.*

A Sir, I am come to see you, and learn how you do.

B. Sir,

B. Sir, You oblige me by the care you take of me. Howſoever you ſee I am well and ready to do my friends any ſervice. And how is it with you?

A. I ſhould be better if I could hear any tydings out of the Country.

B. Why? You deſire peradventure to be informed of your friends healths.

A. I take more care to let them hear of mine own neceſſities, which I ſuffer for want of Bills of exchange.

B. Sir, I am ſorry you told me of it no ſooner. I have money at your command, and ſo long as it laſts, take you no care.

A. Sir, you make me bluſh, heaping ſo many undeſerved courteſies upon me. I ſhall acknowledge my ſelf obliged to you therefore all my life time, and will be ready to render you any ſervice that lies in my power; And kindly accept of the profer you make me.

B. Sir, amongſt friends we muſt be bold to ſpeak. How much is it you want?

A. So much. And I aſſure you that ſo ſoon as I hear out of the Country, I will take care to repay it.

*B.* Sir, if you pleaſe to write to the good Gentleman your father, ſend me your Letters, and I will direct them by the Poſt to my brother, who I know wil be careful to deliver them.

A. Sir I give you infinite thanks, for ſo many good offices and courteſies, hoping I may one day be ſo happy as to make you part of amends.

### *A refusal to a friend that would borrow money.*

A. Sir, I have such confidence in your love and friendship, that I make bold to request a courtesie at your hands.

B. Sir, you cannot be denyed any thing that lyeth in my power, such is my good will towards you. What is it you desire of me?

A. Sir, I want so much mony and would pray you to lend it me, you shall do me a great courtesie, and I will repay it so soon as I receive any.

B. Sir, if I had it you should command it, and more, if you had occasion to use it. But I can assure you that for the present I am very ill stored: and daily expect bills of Exchange: So soon as they come I will send you word, and will be glad to accommodate you.

A. Sir, I thank you heartily for your good will. I pray continue your love towards me, and I will in requital therof be ready to do you any service that lyeth in my power.

### *A Complement amongst a Company of Ladies.*

*Gent.* I pray Ladies let not my coming interrupt your discourses of which I shall be proud to participate.

*Ladies.* Our discourses are not of any great concernment, we can fall upon them again another time, and now give way to yours, which we make no doubt will prove more savoury.

*Gent.* It is true Ladies that he who is in such com-

company need not want ſubject for a diſcourſe. I am ſorry I want expreſſions, and have not my tongue at ſo much command, as I have deſire to honour and ſerve your perfections.

*Ladies.* Sir, We acknowledge no ſuch thing in our ſelves, and therefore let not that I pray be the ſubject of your eloquence, for we ſhould conceive you intended to laugh at us.

*Gent.* Ladies, You muſt ſuffer me notwithſtanding all this, to tell you, that though modeſtie interdicts you the acknowledging of a truth; yet the reſpect I bear to Ladies, commands me not only to acknowledge it, but alſo to divulge and maintain it.

*Ladies.* I pray Sir, if the ſame prove to be our caſe, let us alſo be ſubject to the ſame Law.

*Gent.* Ladies, this vertue is good when we are to ſpeak concerning our ſelves, or of other mens vices and imperfections; but if we ſpeak of their good qualities, or intend to commend the perfections of our neighbour, we ought to do it fully, and not be ſparing in the uttering of truth.

*Ladies.* But Sir you adde, and put in more then we have, imagining ſuch perfections as are worthy your praiſe and commendation.

*Gent.* Ladies you will bind me to an injurious reſpect. But I cannot chooſe but acknowledge your merits, neither will I ever want devotion to honour and ſerve you.

*Ladies.* Sir, you will overcome us with exceſſe of courteſie; but believe me, there is not one of us but wonld be proud to be termed your hand-maid.

*Gent.* Ladies, you will make me beſide my ſelf, with this debating a point of honour which juſtly belongs unto you. Neveverthelefs I muſt not ceaſe admiring your perfections; Being ſorry I have not merit enough in me to make my ſervice acceptable to you.

*Meeting upon New years day.*

A. God give you good morrow, and withal ſend you a happy new year.

B. I humbly thank you Sir for your good wiſh. And withal deſire the Almighty to grant you many ſuch, with as much content as your ſelf can deſire.

A. Sir, you infinitely oblige me by your reciprocal good wiſhes which ſeem to endear me above mine own. But I aſſure you Sir, there can be no proſperity or happineſſein the world, that my heart wiſheth not unto you, whereof I would I could give you any real teſtimony. And I ſhall intreat you in the mean time to believe that I am wholly yours, and to accept of this ſword as a pledge of an affection proceeding from him, who deſires to live onely to do you ſervice.

B. Sir, you honour me greatly, and I moſt willingly accept your gift, which I will keep as a teſtimony of your affection. I pray believe I am the like to you, in gage whereof I beſeech you to wear this Ring for my ſake, not ſo much conſidering the value, as that it is a token of an inviolable friendſhip.

A. Sir, you accumulate courteſies upon me. I accept

accept your gift with a moſt willing heart, and will both wear it, and keep it carefully for your ſake: Yet if any diſaſter ſhould deprive me of it, my friendſhip ſhall ſtill remain firm and unmoveable.

*To Wiſh a friend a happy new year.*

God having bleſſed me ſo far, as to grant me life to this day of the new year, I thought it a great part of my duty to come and wiſh you felicity in it, and aſſure you the man lives not in whoſe ſervice I would more willingly employ my whole life. I beſeech the Almighty to grant you health and proſperity in it, and me opportunity to teſtifie how much I deſire to ſerve you.

*Another to the ſame purpoſe*

Sir, I have taken occaſion upon the ſolemn cuſtome of the day, to come and wiſh you a happy year, and preſent you this new years gift. And though it be not according to your quality and merits, I offer it up as an acknowledgment of my duty, proceeding from ſo entire an affection, and ſo fixed a devotion to your ſervice, that there lyeth nothing in my ſmall power that I will not willingly employ therein. So deſiring you to command me, I wiſh you long life, repleat with all manner of proſperity and content.

*To Congratulate a Friend or Kinſman for ſome preferment conferred upon him.*

A. Sir, I could not contain my joy within my ſelf, ſeeing this happineſſe which hath befallen you, without a Congratulation.

B. Sir, it teſtifies the ſincerity of your affection; true love participating of all his friends adventures.

A. This and more Sir, is due to your merits. I praiſe God for raiſing them by this means to ſome ſuch height as your friends deſired.

B. Sir, I know that, next to God, I am bound to you for it, and to the reſt of my friends: neither doth any thing cauſe me to eſteem my ſelf ſo happy therein, but becauſe I can by this means more conveniently ſerve thoſe who honour me with their love; and your ſelf eſpecially.

A. Sir, I have done no more then that which my duty obliged me to do, but onely you intend to overcome me with courteſie.

*To condole with a Friend, upon ſome misfortune befallen him.*

A. Sir, I have heard of ſuch and ſuch things as have befallen you, and profeſſe unto you, I am heartily ſorry for it.

B. Sir, you oblige me too much, in having ſuch a fellow-feeling of my miſhap.

A. Sir

A. Sir, it would be a great comfort to me, if my reſentment of your misfortune, could any way eaſe you: and much more if my induſtry and ſervice could totally free you from it.

B. Sir, Your ſincerity obliges me ſufficiently. Yet if we muſt give way to our friends wiſhes, I cannot but deſire the accompliſhment of yours; bnt ſeeing I cannot obtain them, I muſt have patience, and take it as an affliction proceeding from God, out of which he will deliver us when he pleaſeth.

A. Sir, you may diſpoſe of me as you pleaſe.

## *A Viſit.*

A. Sir, hearing you were in Town, I could not chuſe but come and ſee you, and preſent my moſt humble ſervice. Your worth and merits oblige me to this duty, which obligement you will increaſe, by accepting this my devotion with your accuſtomed good will, alwaies ſhewen to your affectionate ſervants, of which number I deſire to remain all the daies of my life.

B. Sir, I am much bound to you for the pains you have taken in coming to ſee me, and honor me with the proffer of your affection; believe me, I much reſpect your merit, and ſhall teſtifie it by any good office as lyes in my power to render you. I therefore intreat you to make me happy by your frequent viſits, which ſhall ever be moſt welcome to me.

A. Sir, I deſire nothing more then to be able to teſtifie the affection which I have devoted to your ſervice: and if the ſight of me could yeeld

you any content; I would not fail to come and see you oftener, but I fear I shall rather trouble, and disturb you from more serious affairs. Yet seeing you seem to desire it, I will perform my duty, expecting some happy opportunity wherein I may do you service worthy of you.

B. Sir, you must then continue your coming to me, your company can no way disturb me, but rather afford me singular content. I know how much your merits ought to be esteemed, and I can assure you I will not omit any occasion wherein I may testifie it; but shall willingly embrace it, whensoever it shall be proffered.

### *To salute a Lord as you passe through his Country.*

A. Sir, I could not passe thorow your Country, and so near your house without coming to tender my respects. The rank your family holds in this Kingdom, the report of your merits which is come into our Province, have incited me to this duty; esteeming nothing so much as the acquainting my self with persons of such eminent quality, by profering my service to them.

B. It is a singular good hap for me Sir to see you in this house, which I shall alwaies esteem honoured by such visits. Sir, you are more then welcome to me, and assure your self you are in a place where you may command. I pray therefore accept of the small entertainment which it affords, till I can better testifie my desire to serve you, by some act that may be worthy of you.

Sir,

A. Sir, you highly oblige me through your ſingular courteſie: and it is your good nature to extend it towards ſtrangers. I ſhall endeavour to deſerve it hereafter by all offices I ſhall be able to render you, offering to that end my moſt affectionate ſervice.

*To diſcourſe during your abode in the ſaid Lords houſe.*

A. Sir, you have here a fair and pleaſant dwelling, this Caſtle is rarely ſcituated, and exceeding well built, and hath all ſuch conveniencies as can poſſibly be required.

B. There are no great defects in it Sir; I want nothing but opportunity to ſerve my friends, eſpecially thoſe of your rank and quality.

A. Sir, your courteſie is the greater, becauſe I am a ſtranger unknown to you.

B. Sir, you are no waies obliged to me, ſeeing you are not entertained according to your deſert, which I can aſſure proceeds not from any want of good will.

A. Sir, I pray give over theſe excuſes, hoping I ſhall one day be able to acknowledge them. But let me intreat you Sir to inform me particularly of the ſtate of this kingdom, and how it ſtands with the affairs thereof for the preſent.

B. Moſt willingly Sir; for as this Kingdom is moſt flouriſhing, ſo are we very willing to let others know the ſingularities of it, to increaſe their deſire of viſiting it, and by that means to obtain their friendſhip and acquaintance.

A. Sir, I know the riches and power of this Kingdome, and can give a neer gueſſe to it by this Province, being there are fifteen or ſixteen more of them in it, not much inferiour if not every way equal unto this. But I do not yet well conceive its form of government.

B. Sir, this is not a myſtery that ought to be hidden, neither is it the deſire of our nation to conceal it. But it is a diſcourſe which requires a longer time, and I fear to annoy you for the preſent, and interrupt you at dinner, we will therefore remit it to another conveniency; now Sir I pray fall to the poor chear is before you; and ſo I will drink to you.

A. Sir, I thank you, and will pledge you with all my heart, and will take a time to begin your Kings health, but now we have drank ſufficiently, and the beſt way to expreſſe our good will towards him conſiſts in doing him ſervice, and would willingly find an opportunity to do it.

B. Sir, it may preſent it ſelf at one time or another. In the mean time I pray employ me in any thing whereof you ſhall find me capable, and I will alwaies be ready to do whatſoever lyes in my power.

A. Sir, I humbly thank you, and deſire you to believe the like of me.

*To take leave of the ſaid Lord.*

A. Sir, how pleaſant ſoever the abode be, and though the company be never ſo pleaſing, yet we muſt leave it at laſt. The time of my ſtaying ſeems not long, but I muſt proceed in my journey. Wherefore I will take my leave of you, thanking you for your good entertainment; which ſhall oblige me to omit no opportunity wherein I may requite it.

B. Sir, you have not received entertainment according to your deſert, I pray excuſe it, for you took me unawares. But if ever you come this way again, and I may have notice of it, I ſhall endeavor to take better order for your reception. In the mean time I would intreat you to accept of this ſmall entertainment, aſſuring you it is the leaſt of ſervices I deſire to render you.

A. Sir, you increaſe my obligements ſo much, that I am not able to give you ſufficient thanks, yet they proceed from a grateful heart: In the mean time, the Lord protect you and all you have: And ſo I humbly take my leave of you.

B. I remain your ſervant.

*A diſcourſe touching an intended Marriage.*

A. Sir, I am glad to meet you, and have the opportunity to wiſh you much joy and happineſſe.

B. Sir,

B. Sir, I am alwaies joyful to meet you, and your wiſhes can produce nothing but good to me. But I would deſire to know wherein it is you wiſh me proſperity, for there is no new thing happened unto me.

A. Sir, you will conceal your happineſſe, which being known to many, I alſo have caſually heard of not long ſince.

B. Sir, I pray let me know, for I cannot imagine nor think what it ſhould be.

A. Why Sir, I hear you are ſhortly to be married in this Town.

B. This is the firſt time I heard of it, imagine you therefore if the wedding muſt not needs be near at hand.

A. Sir, thoſe who told me of it, ſhould know it very well, for they relate many particulars concerning it.

B. Oblige me ſo far as to tell me to whom, and upon what conditions this pretended marriage is to be performed. It will peradventure be ſo advantagious to me, I may hearken to it.

A. Why Sir? Will you marry out of your own Country, far from your friends and means, loſe the ſweet fruition of your kinred and ſell your Land; or bring a ſtranger home, who were ſhe of never ſo good extraction and quality will be contemned, and breed occaſion of envy to you?

B. Good Sir let us lay aſide the Hypotheſis, and fall upon the Theſis you have not anſwered my queſtion, but deal like a Sophiſter with me.

A. Sir, I never ſtudyed Logick, yet here are Topicks

picks for you, it is Mrs *Mary* the daughter of Mr. *N. N.* who inherits her mothers Lands, beſides a portion of ten thouſand Crowns in ready money which her father intends to beſtow upon her.

B. Sir, you might tell me ſo much, as would make my mouth water at it, I know her father, he is a Gentleman of good worth, and great repute at Court. I likewiſe know the Gentlewoman, a fair, wiſe, and rich maid, which are three, good qualities. I am not ſo out of taſte, but if I thought I might prevail, I could willingly adventure to be a ſuiter to her.

A. Surely Sir the buſineſſe is not ſo ſtrange to you: I am told you are never from thence; come come, I have found you.

B. Believe me Sir it is a thing I never attempted: and thoſe that ſpeak of this, want a ſubject to talk of, and will make certainties of the leaſt probabilities. And I imagine this rumour is grounded upon my frequent going to that houſe.

A. Queſtionleſſe it is ſo: But ſome ſuch thing there muſt needs be: for ſmoak is never without ſome fire.

B. I do not much wonder at it. We muſt give the world leave to talk, and nevertheleſſe follow our buſineſſe.

A. But do you imagine you ſhould do well to ingage your ſelf here in a matter of ſo great moment, whereon depends your fortune, and the content of all your friends and kinsfolk?

B. Sir, aſſure your ſelf I will not run headlong into any ſuch buſineſſe: I know the honour and reſpect due to my Parents: and I likewiſe know their intent

intent was not to ſend me abroad to ſee Forraign Countries, and marry the firſt wench as ſhould pleaſe my fancie, but rather to make me more fit and capable to do my Country ſervice: Yet on the other ſide I am ſure their wiſdom and fatherly love is ſuch; that if I could find a match here, more for mine advantage then any I could get at home, they would no way oppoſe me therein.

A. I am ſatisfied, and if there be any thing commenced, I heartily wiſh the iſſue may be to your content. I would all ſtrangers had ſo much conſideration, and reſtraint of themſelves; not ſuffering their minds to be enſnared by fooliſh and blind affections, nor ſeduced by ſuch affected garbs wherewith many children of very good families are often entrapped.

B. Sir, the way to attain thereunto is by keeping good company, and ſeeking the acquaintance of wiſe and vertuous perſons: who by their diſcourſes and examples may teach and ſhew us how to live well, without looking after ſuch people as are fraught with nothing but vanity and malice, and by their desbauches and cunning poiſon any young man as converſes with them.

A. It were a thing much to be deſired; but young Gentlemen now adaies give little to good counſel; and prefer pleaſure and profit, to decency and good carriage.

B. Their Parents might likewiſe give them wiſe and faithful Governours, or recommend them to perſons of good credit and repute, to take care of them: And to that end hold correſpondencie themſelves

themſelves with none but ſuch men; which might prove a very effectual means to preſerve and procure a friendly confederation between forraign Kingdomes and Nations.

### *A Walk.*

A. Sir, ſeeing ſuch fair and clear weather, I came to ſee whether you would be pleaſed to walk abroad.

B. You have done me a great courteſie, for the time ſeemed long to me at home. But which way ſhall we ſteer our courſe?

A. Sir, there are ſo many gallant places hereabout, that we cannot go amiſſe; here are the Tuilleries, and the gardens belonging to the Palace of *Luxenbourg*, &c.

B. Let us go if you pleaſe to the Tuilleries: it is not yet late, we may diſcourſe as we walk, and delight our eyes with the ſight of ſo many Lords and Ladies as frequent thoſe Walks.

A. Here is a pleaſant and delightful place, what curious knots, artificial compartiments, curious Alleyes, ſhadowed with Trees, and encloſed with fragrant Hedges.

B. A fair Garden is an earthly Paradice, and our abode therein, a ſhadow of our future bliſſe.

A. Nothing can recreate mans ſenſes and ſpirits better, eſpecially after they are any way ſtupified and dulled with long ſtudy.

B. I know not what to ſay to it, for I never diſturb my brain with exceſſive ſtudie.

A. How

A. How Sir, do you deſpiſe ſtudy? there is not a more glorious ornament nor uſeful for Gentlemen. I uſe exerciſe as well as you, but I never take any reſt in my mind, till I have refreſhed it with ſome rare document, or pleaſant Hiſtory, though my body be tired with labour.

B. Sir, I would fain know what content you can reap by ſtudy.

A. I will reſolve you when you have told me, what profit or pleaſure bodily exerciſes can afford you?

B. Sir, they preſerve my health, warrant me from diſeaſes, keep my body active, and breed a kinde of lofty and bold diſpoſition, maintaining a mans reputation in Gallant Companies.

A. And how much more excellent is ſtudy, a true exerciſe of the mind, affording it all theſe things, which far excel the other, in that they adorn the ſoul, which is the moſt precious part of man?

B. Sir you tell me of wonders, beyond my apprehenſion.

A. Study expels ignorance, a ſhameful and dangerous diſeaſe of the ſoul; gain knowledge, the true health, and moſt precious treaſure, teacheth us how to moderate our Paſſions, and apply our ſelves to vertue, it informs our judgement, and makes us men, yea raiſes ſomewhat above Mortality.

B. There is ſome likelihood in what you ſpeak: yet I have alwaies heard it ſaid, that ſtudy dulls a mans courage, and a pen and inkhorn was never good ſword.

A. Sir, that was never ſpoken by *Alexander* the great, *Julius Ceſar*, nor *Charlemain*, or any of thoſe who

who have been renowned for re-eſtabliſhing learning and Sciences, marrying them to arms, excelling as well in Chivalry and Warlick Stratagems, as in eſtabliſhing of good and wholſome Lawes.

B. Sir, I yield to your reaſons, and it repenteth me I was not ſet to ſtudy in my yonger daies.

A. Sir, you are not old, what ſhould hinder you yet from addicting your ſelf thereunto, is it not better late then never?

B. I would not now ſtand to learn Latin; and hate to be ſubject to any pedantick humour.

A. It is not Latine onely that makes a man learned and underſtanding, but the knowledge of Sciences and Hiſtories. The uſe of the Latine tongue I muſt confeſſe is a great help, and much more the Greek, and many great perſons have taken the pains to learn them both. Our *French* Hiſtories relate that *Charles* the great, and *Charles* the eight did do it: and *Cato* learned the Greek when he was threeſcore years of age. Yet had we neither of them, have we not very good books tranſlated into our own Language?

B. But Sir, who can have patience to turn over ſo many vaſt Volumes.

A. Sir, we muſt herein follow the advice of a brave and learned Courtier who wiſhed a friend not to read many books, but much; Make choice of Authors, and render them familiar to you. I will not bind you to all ſpeculative Sciences, or the thorny ſubtilties of Logick, but I would have you learn the Mathematicks, Ethicks, Politicks, Hiſtory and Rethorick, but Hiſtory eſpecially, which may juſtly be called the Record of Times, the light

light of Truth, the life of memory, and direction of mans life.

B. Sir, I thank you for inſiſting upon this diſcourſe, I will make uſe of it, and ſpend my time no longer unprofitably in vain games and company, much leſſe in exceſſe and riot. The time I can ſpare from bodily exerciſes, I will employ to cultivate my mind, which I find to have great need of it. My tutor hath often told me ſo, but I thought I ſhewed a heroical diſpoſition in contemning wholſome advice, and following flatterers, who to pleaſe me, would ſpeak in diſgrace of learning, as a diſparagement to Gentility.

A. Sir, they are corrupters of youth, and you muſt beware of ſuch men.

## *Upon a Quarrel.*

A. Sir, I am glad I have met with you, I thought to enquire you out, to be informed concerning a buſineſſe I was told of yeſterday.

B. It will afford me great content to ſerve you in any thing; and I am glad I meet you ſo happily to inform you of any thing you deſire to know. But what is your will with me?

A. Sir, I heard that ſuch and ſuch fell out not long ſince, and from words fell to blowes.

B. I came juſt time enough to part them.

A. It is an ill example, when thoſe as profeſſe amity, and eſpecially being of the ſame Nation, will ſuffer themſelves to be ſo far tranſported with paſſion, as to violate the bonds of friendſhip and humanity.

humanity. But will there be no means thinks you to bring them to agreement?

B. I know not, many ſtirre in the buſineſſe, and if you would take a little pains in it, you might do a good work; and I conceive you have ſome intereſt in them.

A. The affection I bear to both their honours is the cauſe why I deſire to know the particulars of it; and that by thoſe who are not intereſted in the quarrel. For thoſe who are parties will alwaies ſpeak favourably for their own ſide.

B. I know ſuch a one hath ſo free and generous a ſpirit, that if you ſpeak to him, he will neither conceal nor diſguiſe any thing to you.

A. I am a friend to them both, and would not offend either, but I will follow your advice and begin that way; will you be pleaſed to go along with me?

B. I believe your ſelf hath power and wiſdome enough, yet if you think it fitting, I will willingly accompany you, to ſecond your good intention.

A. Sir, we are ſorry to hear that the other day there was ſome difference between Mr. *N. N.* and your ſelf; and would willingly know how you came to be ſo highly incenſed.

C. I am ſorry our friends ſhould be troubled to agree us; but there is no need, we ſhall accord well enough. I thank you for your care.

A. Sir, it muſt not be ſo; we underſtand how far you have proceeded, and know you do not want courage; but you muſt reſerve that for a

better occaſion. Suffer us I pray you to intercede between you with as much equity and indifferency as may be.

C. I queſtion not your good intent, much leſſe your equity and prudency; but I give you thanks, and would deſire you to let us alone, we ſhall decide the quarrel well enough amongſt our ſelves.

A. Sir, you ſhall pardon us, if we go beyond the bounds of reſpect, to enter within the limits of moderation, and bind up again (if it be poſſible) that knot of friendſhip which was between you.

C. Gentlemen, I can aſſure you for my part, I never had any deſign to break with him, neither do I believe I gave him any cauſe, which makes me think my ſelf to be moſt injured.

A. The greater the injury is, the more glorious is the pardon. It is the property of generous ſoules to be ſlow to wrath, and willing to forgive.

C. Sir, your reaſon is good, and I confeſſe it is a weakneſſe in me; for as I am very unwilling to give any offence, ſo I am very cautious in pardoning a wilful injury.

A. Sir, your reputation is as precious to us as can be; neither will we do any thing to prejudice it, but we will intreat you to let us overſway you: we are going to try what we can do with the other.

C. Well, do what you pleaſe, ſeeing you will not ſuffer me to end it according to mine own fancy.

A. Sir,

A. Sir, being your friends, we accounted it to be our duty to come and ſpeak with you concerning a falling out between you and Mounſieur *N.* We are very ſorry this hath happened, yet we hope the matter is not ſo heynous, but it may be reconciled.

D. Gentlemen, if you love me, motion not any agreement with a man, who hath moſt unworthily offended me; for I am reſolved to right my ſelf upon him.

A. Sir, Reaſon would have us to ſeek a remedy for an evil being once ſet on foot; but deſire of revenge increaſeth the wound, and makes it incurable.

D. Sir, this is a good reaſon for one that profeſſeth Philoſophy; but not for ſuch as ſtand upon their reputation.

A. Sir, we would by no means undervalue you, but we hold theſe worldly maximes, not alwaies to be the true rules of honour, which is the vertuous mans chiefeſt treaſure.

D. Sirs, you may ſay what you pleaſe. Shall I ſuffer my ſelf to be mocked or outbraved by any one?

A. Sir, there may be ſome haſtineſſe or miſunderſtanding, I pray fall not into extreams, I doubt not but we ſhall perſwade Mounſieur *N.* to give you any reaſonable ſatisfaction.

D. Sir, I believe he is faint-hearted, and dares not appear in the field of honour. All this I know is but to try me; but I will do nothing for ſuch a one as he is; I will ſee how he can handle his

rapier. Tell not me of prohibitions, they are but cowards excuſes.

**A.** Sir, I believe neither of you want courage: yet you will give us leave to tell you, that the more you have, the more you are obliged to employ it generouſly, and according to the rules of true honour, which is to yeeld up part of your own intereſt, to obtain peace upon reaſonable conditions; you can deſire no more honourable revenge on your adverſary. We will not alleadge unto you the ſtrict defence of duels; yet we will lay before your eyes the example of two valiant and renowned Gentlemen, who through contempt of ſuch defences, fell into the hands of Juſtice, and made a generous and Chriſtian acknowledgment of the neceſſity, and profit of ſuch Lawes.

**D.** Sir, did I not ſo highly eſteem your love, my heart could never condeſcend to what you deſire, but ſeeing you are ſo bent, I refer the deciſion of it to your diſcretions.

**A.** Sir, we are exceeding joyful you have been pleaſed to hearken to us: we ſhould be ſorry to ſee a little ſtorm break ſuch a ſtrict bond of amity; and we will immediately go about this buſineſſe.

*To take leave of a Friend who is going to travail.*

A. Sir, the urgency of mine affaires obligeth me to undertake a voyage which is I muſt confeſſe a great prejudice to my content, that never is ſo great as when I am in your company: but ſeeing there is a neceſſity I am come to bid you adieu, without adieu, and taking leave of you, know whether you will pleaſe to command me any ſervice. My comfort is my hope of ſeeing you again ſhortly, and that in the interim you will be pleaſed to continue me in your favour.

B. Sir, your abſence will be as inſufferable to me as an adverſity. Yet ſeeing the urgency of your affaires requires it, I acquieſce, and accompany your voyage with ſo many vowes and prayers, that I not onely expect a happy iſſue thereof, but alſo a ſhort return, being confident you bear me the like affection. God grant you a proſperous journey, to whoſe protection I recommend you.

A. And I likewiſe commit you to his holy tuition.

*A ſtranger returning into his own Country, taking his leave of a new acquired Friend.*

A. Sir, having diſpatched the buſineſſe which I came about, I am now engaged to return; my friends have ſent for me, and I am very ſorry I muſt leave ſuch good company as I have here known and frequented, eſpecially yours; but I muſt obey my parents commands. In the mean time I thank you for all your love and courteſie, and ſhall eſteem it as a ſingular favour, if you ſhall vouchſafe to employ me in any ſervice. I ſhall with impatience expect your commands, and ſeek all opportunities to prevent them. Continue I pray your love towards me. Aſſuring you I ſhall ever remain your ſervant. And ſo I humbly take my leave of you.

B. What Sir? will you leave us ſo ſodainly? when we ſcarce have begun to taſte the ſweetneſſe of your pleaſant converſation. I had better never to have known you, were it not for the hope I conceive you will continue our newly contracted friendſhip, if not by frequent communication, at leaſt by a continual remembrance. For my part, I aſſure you I will not omit any opportunity wherein I may teſtifie how much I honour your amity; and from you I can deſire nothing more then that you will be pleaſed to command me any thing, wherein you ſhall think me capable to do you ſervice.

A Sir, I beſeech you queſtion not the firmneſſe of mine affection, the *Idea* of your vertues and perfections is ſo deeply ingraven in my heart, that it

it ſhall never be blotted out of my memory. I will not fail to write to you, expecting that happy hour wherein I may ſerve you.

B. Sir, God ſend you a proſperous voyage. I remain yours.

*To take leave of a friends Wife.*

Lady, the love and courteſie I have received at your worthy husbands hands, hath obliged me to you both, and now your favour and friendſhip hath increaſed mine engagement. I have not for the preſent any thing but thanks to return. But I muſt deſire you to believe, that I am ſo ſenſible of it, that I ſhall never reſt till I have found ſome opportunity to retaliate it. In the mean time accept of thankfulneſſe for all your favours; ſo wiſhing you all proſperity and content. I reſt Madam your moſt humble and moſt obedient ſervant.

*To take leave of a Gentlewoman with whom you have been familiarly acquainted.*

Lady, amongſt all the favours this Country hath afforded me, I hold this to be one of the greateſt, namely that of being acquainted with you: but as my happineſſe hath been great all the while I have enjoyed your company, ſo now is my misfortune the more inſufferable to ſee my ſelf deprived by my departure of ſuch a bliſſe as your ſweet converſation. And being I have not power to avoid, or at leaſt retard it, I am come to give you thanks for all your teſtimonies of Friendſhip. If I thought

my ſelf worthy your remembrance, I ſhould deſire you ſometimes to think on me. For I can aſſure you, nothing ſhall ever obliterate the Idea of your excellencies out of mine imagination, having wholly devoted my reſpect and ſervice to them; ſo that whereſoever my body remaines, my remembrance ſhall ever take pleaſure in revolving and renewing the meditations on your worth. And if ever the Heavens ſhould be ſo propitious unto me, as to preſent me with ſome opportunity ro ſerve you, I ſhould think my good happ to be arrived to its higheſtpitch; Howſoever I will ever glory in being your ſervant, and under that name I take my leave, and bid you heartily adieu.

*FINIS.*

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FINIS.